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AN INVESTIGATION OF THE MINISTER'S ROLE IN COMMUNITY INVOLVEMENT AND SOCIAL ACTION MINISTRIES

A Dissertation

Presented to

the Faculty of the

School of Theology at Claremont

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Religion

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by

Thomas Hubert Albright

June 1972

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This dissertation, written by

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This thesis would not have been possible without the willing sacrifice of my wife, Carol Jean, as she supported me while I studied. This study is dedicated to her.

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TABLE OF CONTENTS

CHAPTER		PAGE
I.	Introduction	1
	Statement of Purpose	1
	Statement of the problem	1
	Importance of the study	1
	Usefulness of the study	2
	Methodology	2
	Historical research--Chapter Two	2
	Contemporary social science--Chapter Three	2
	The case studies--Chapter four	3
	Hypotheses--Chapter four	4
	The Position of this Research	5
	From within the church	5
	For concrete insights	6
	Role theory	6
	Limitations	6
II.	The Historical Modes of Ministry	9
	The Modes of Ministry	9
	The use of the modes of ministry	9
	The qualifications for the use of the modes of ministry	11
	The pastoral mode of ministry	14
	The priestly mode of ministry	17
	The Old Testament conception of priesthood.	18
	The New Testament conception of priesthood.	18
	The prophetic mode of ministry	20
	The Old Testament conception of prophecy.	20
	The New Testament conception of prophecy.	21
	The governing mode of ministry	23
	Governance in the internal and external systems	24
	Governance in relation to the other ministerial modes	26
	The Historical Development of the Ministry	27
	The ministry in the time of the New Testament	28
	Jesus and the ministry	29
	The apostles	30
	The emergence of offices	32
	Interpretation of the early church's offices	34
	The ministry in the Ante-Nicene and later patristic times	35
	The development of the offices	35

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CHAPTER PAGE

The changes under Constantine 38
John Chrysostom 40
Augustine 42
Summary 43
The ministry in the Middle Ages 44
The change in ministerial roles 44
The reforms 47
The ministry in the continental reformation . 50
Three shifts in the concept of ministry . . 50
The importance of the shifts 54
The American protestant conception of ministry 55
Lay control in America 56
The predominance of preaching 58
The clergy-laity distinction in America . . 61
Summary 62
The emergence of the social gospel and liberalism 63
The challenge of the social gospel 66
The fundamentalist-modernist struggle . . . 71
The situation in the protestant ministry circ 1925 76

III. Modern Research on the Church and the Ministry . 78

Blizzard 81
Pettigrew and Campbell 84
Underwood 89
Glock and Stark 99
Contemporary Role Theory 103
The role episode 114
Organizational factors 114
Personality factors 115
Impersonal relationships 116

IV. Five Case Studies 118

The Data Gathering Methodology 118
Outline for the Case Study Write-Ups 125
Case Study One 127
Case Study Two 142
Case Study Three 159
Case Study Four 171
Case Study Five 180

V. Conclusions 190

Four Ministerial Styles 192

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CHAPTER PAGE
The charismatic leader 192
The community involvement style 195
The enabler-educator style 196
The evangelical style 198
Hypotheses on other Questions 199

Bibliography 205

Appendix 210

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LIST OF FIGURES

FIGURE		PAGE
1.	The Role Episode	111
2.	The Role Taking Process	113

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CHAPTER I

INTRODUCTION

I. STATEMENT OF PURPOSE

Statement of the Problem. This study gives detailed insight into the role of the minister in community-oriented and social action ministries and it examines the affect of such involvement on the performance of the other ministerial roles in the liberal, American, protestant church.

Importance of the Study. This study is important because the role of the minister in community-oriented and social action ministeries is important to the church. The contemporary liberal protestant minister must make decisions about the shape of his ministry which involve the questions being dealt with in this study.

While working in Project Understanding[1] the author came to the conclusion that many ministers do not presently have the background and skills to support the role decisions they were daily forced to make. Even in situations where

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[1]Project Understanding was an experimental project designed to find and test ways of dealing with racism in white protestant churches. The author served as an intern for one year in a cluster of five churches in the Pasadena-Altadena area and for one year as a part-time staff person with the Ecumenical Council of Pasadena Area Churches responsible for follow up activities for Project Understanding.

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the ministers definitely wanted to be involved in social change ministries, they often failed to be able to draw upon the skills necessary to organize such a ministry in their church. Obviously there is a high degree of risk in such ministries since they are often unpopular with parishoners. Because of these, and other tensions, many ministers are ambivalent about being involved in such ministries. This study will help to alleviate some of the unknowns in such situations.

Usefullness of the Study. This study will be useful to the minister who believes that he has a multitude of roles to fill, and who believes that he has a professional duty to make intelligent decisions about what roles he fills and in what manner he fills them. It is, therefore, most valuable to the minister whose style is to be intentional in his ministerial role decisions.

II. METHODOLOGY

This study will be made up of four chapters, each with a different approach to providing insights into the situation in which the minister today must function.

Historical Research--Chapter Two. Chapter two studies the history of the ministry in light of the traditional modes of ministerial roles. First these four modes (pastoral, priestly, prophetic and governance) are described,

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then these modes are traced as they become more or less prominant in different periods of the church's history. Special emphasis is given to the development of an American protestant conception of the ministry in the Nineteenth and early Twentieth centuries.

Contemporary Social Science--Chapter Three. Chapter three surveys some of the major studies done by secular sociologists in the last two decades. This chapter is designed to give insight into the crucial questions which are being raised by their appraisal of the present situation in the church. Using the more empirical approach of the social scientist helps to give more reliable information than a more subjective, generalized approach. This chapter surveys the works of Blizzard, Pettigrew and Campbell, Underwood, Hadden and Glock and Stark.

The Case Studies--Chapter Four. The research to this point depends largly on traditional, "library" research methods. Since the goal of this research is to give insight into the local church minister's situation, case studies were made in five churches to record the concrete situations of five ministers. The research up to this point is used to help to ask the right questions in the case studies.

The information gathering methodology was to use in-depth interviews and written questionnaires with

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ministers and laymen in each of the churches. In order to gain uniformity, the pastors were chosen from the Altadena-Pasadena, California, area. They have been chosen from the ideologically most liberal denominations, because the intention of this study is to give insight into the operational decisions which shape ministry, not the theological or ethical decisions which might lead to involvement in community-oriented or social change ministries.

The case studies are compiled in detail after an extensive explanation of the methodology used to gather data. The actual questionnaires used are available in the Appendixes.

Hypotheses--Chapter Five. The conclusions of this study are put in the form of hypotheses. These hypotheses are the formulations of the insights gained from the research. Naturally, because the case studies are the central part of the study, they form the basis for most of the hypotheses. They are in a form which should either contribute to someone who wishes to draw upon the case studies as a basis for further research into particular problems of social involvement ministries or to the ministerial student or parish minister who wishes to gain a better understanding of the ramifications of his social involvement ministries and the necessary role decisions involved in such a ministry.

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III. THE POSITION OF THIS RESEARCH

Chapter three contains an analysis of the recent research done on the problems of ministerial roles. Most of the research has been done by social scientists outside the church, by survey research with statistical interpretation, and the bulk of it has dealt with theological and political viewpoints of clergy and laity. This study, while hoping to be in concert with the scientific methodology and objective methods of research, has different goals and perspectives than the majority of recent research.

From Within the Church. This research is done by a churchman for other churchmen. Its goal is to help the church understand and further its ministry. Because of this perspective of speaking from within the church, this becomes a work for insiders, for persons who are not only interested in scientific research, but also for those who wish the proclamation of the gospel.

This study presupposes a particular theological position within the church. Obviously, community-involved ministries are controversial. Yet, in spite of past and present conflict, many ministers and laymen are convinced of the necessity for such ministries. This study is for persons who are so convinced. It is not designed to convince persons of the need or usefullness of such ministries. It is to help those so committed to better function in them.

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For Concrete Insight. The goal of this study is to provide insight into ministerial roles. It is not designed to give statistically verified facts or irruptable statements. The case study methodology gives itself to providing the type of information which allows all sides and nuances of a situation to be understood. This should be contrasted with the necessity of the survey researcher to generalize both the questions asked and the conclusions reached. For example, through survey research a scientist may be able to establish that there is a problem which affects a certain percentage of churches. Unless the researcher goes into great detail, he will not be able to tell the reader why certain churches either have or fail to have this problem. In case studies, the questions of "why" and "how" can be explored, as well as "what."

Role Theory. The concept of role is central to this study. The last section of chapter three explores one conception of role taking which will be used in the case study analysis.

IV. LIMITATIONS

The basic limitation of this study is that it is limited by the small number of situations which can be known in the depth necessary to the case study methodology. Therefore, the hypotheses drawn from these five churches

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must not be expanded beyond their level of meaning. What is really in this study is five detailed examples. From the examples, conclusions can be drawn which may be useful in other situations. That is all that can be drawn from this data.

The second limitation is that the study is limited by the author's starting point. I am a seminary student who has not served full-time in a parish. I have had two years experience in social action ministries in Project Understanding. Out of this experience, three assumptions surfaced which subsequently shaped the preliminary stages of research. These will be tested in the case studies. Whereas most of the questions asked in the data gathering stages were drawn from the research in chapters two and three, part of them were based on the following assumptions from the author's experience.

1. Community involvement is the result of intentional decisions and actions on the part of the minister. The role expectations and pressures from other duties in the church will push him away from it. He must make careful, specific, and clear decisions about his own priorities.

2. The pastor will find it easier to organize his congregation for direct aid to individuals (hunger, medical services, child care) than around social change goals (racism, political issues).

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3. The pastor can more readily organize his congregation around issues which are real to them, concrete and forced upon them by outside forces, than on theoretical or less pressing issues. For example, it would be more difficult to bring a church to fight for school integration than to organize them to respond to integration being imposed by courts or pushed by other groups in the community. Churches respond better than the initiate.

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CHAPTER II

THE HISTORICAL MODES OF MINISTRY

I. THE MODES OF MINISTRY

The Use of the Modes of Ministry

The storyteller, and other narrative artists, often juxtapose events showing the conclusion of a series of events and, then, showing the reader or listener the events leading up to this climax. This same process will be used to describe the roles of the minister in this chapter. The categories, most recently used by Robert Underwood, the modes of ministry, will be used to describe the sets of roles that are present in the ministry today. Then these roles will be developed as the unfolded in the history of the church. The four modes of ministry from Underwood's study on the campus ministry entitled The Church, the University, and Social Policy[1] will provide the interpretive framework for viewing the history of the roles of the minister in the church. The modes of ministry are really categories into which the many different roles of the minister may be divided. This allows the history of the church

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[1]Kenneth Underwood, The Church, the University, and Social Policy (Middletwon, Conn.: Wesleyan University Press, 1969). 2 vols.

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to be handled more generally. Underwood is using these historical modes of ministry to describe the contemporary minister.

Underwood employed four modes of ministry which were grounded in the tradition of the church. The pastoral mode of ministry is oriented around meeting the needs of individuals on all levels--spiritual, social, emotional and physical. It included the traditional ministerial functions of spiritual counseling, pastoral calling, visiting the sick, funerals, and other individual, usually one-to-one ministries. The priestly mode of ministry emphasizes the traditional functions of the minister in the worship setting. He performs symbolic functions best exemplified by leading worship. The minister as priest interprets the tradition of the church to the laity in symbolic, often sacramental, roles and is often a representative of the church when he performs these roles. The prophetic mode of ministry locates the minister as an interpreter of God's work and words to the organizations and people of the church and the world, and the minister's attempts to bring the reality of these situations into congruence with his understanding of the word of God. The governing mode of ministry is the instrumental mode of the ministry. This mode has the minister working with the concrete resources of the church to accomplish the goals of the community of believers . It is the ministry of goal achievement. These modes of ministry

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provide useful categories to use to understand the functions of the minister. However, before going into each mode of the ministry in some depth, several qualifications are in order about their use.

The Qualifications for the Use of the Modes of Ministry

The first qualification is made by Underwood when he builds upon a distinction made by Talcott Parsons which expands the understanding of using the notion of the modes of ministry.[2] Parsons emphasizes the differences between the internal and external systems. For the present discussion, the church is the internal system and the so-called "outside world" is the external system in which the internal system is located and operates. For the modes of ministry, is is important to remember that the modes may function differently in the external system than in the internal system. For instance, within the church the symbols of worship may have a powerful effect upon the congregation's mindset. However, in a group of people where these symbols have no power, a totally different set of symbols and motivations may be needed. When it is present in the case studies, this division between behavior in the internal and external systems will be an important distinction to be kept in mind. Of course, the internal system is the primary system in

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[2]Ibid., I, 390.

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which the pastor operates and receives his role definitions. Therefore, in the historical context, the internal system is to be emphasized.

The second qualification regards the intentional use of the word "mode." It was used because it emphasizes the interrelatedness of the different emphases. All the modes of ministry are intimately tied to the whole concept of ministry. None can exist alone or separated from the context of the whole ministry. Any function that a minister might perform contains elements of all the modes, yet one or two modes might well be dominant. The priestly act of leading worship and preaching may bring the minister to say priestly, pastoral and prophetic things. One cannot have worship without some care for the governing mode in finding a place to meet and communication of the event to the expected participants. Likewise, prophetic speaking and actions require the pastor to be concerned in love on a one-to-one basis for those who might disagree with him. The four modes of ministry overlap in every act of the minister, yet they may be used because they provide useful, if somewhat arbitrary, concepts which give some subdivisions for speaking of the ministry of the church, not because they have any inate or normative value.

A third qualification of the use of these modes is that they can be used to describe many other concepts in the tradition of the church. They can be used, for example, to

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describe specialized ministries as Underwood often does. The most common evidence of such a specialized ministry today is a "pastoral ministry." This definition of the parish ministry shows that the pastoral mode is dominant. The church administrator might be said to have a "governing" ministry. Even more broadly, the modes can be used to describe the task of the church in the world or to attribute characteristics to God himself. Calvin, according to Underwood, used them to understand some major offices within the church.

> But the most significant contribution by Calvin and his followers to the understanding of the ministry is that the three major offices are identified not only with services and obligations of individual believers, but also with "unctions" of specific institutions. The prophetic office is for Calvin chiefly identified with and dependent on the work of the academies of higher learning. The offices of kingship and the priesthood are principally manifested in the state and the church, respectively. But all the modalities are aspects of God's work in the world, as Christ has made known to us, and each office has its Christian representations and meaning in the church.[3]

Calvin's position shows clearly the definitions of the ministry and of the church are interwoven. The definition for either is closely connected to the other. Therefore, as one claims a definition for the ministry, whether theoretically or descriptively, a doctrine of the church is implicit in the definition. A pastor who places great emphasis on sacraments implies that it is an important function of the

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[3]Ibid., I, 89.

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church. A minister who spends eighty per cent of his time counseling shows a different doctrine of the church.

The Pastoral Mode of Ministry

The pastoral mode of ministry has been a central role in the church since the first days of the church when the deacons became servants within the fellowship. Throughout most of the history of the church, it has been seen as a function in the priestly mode, only recently becoming a distinct office in itself. Underwood stated that:

> the American churches have, for example, made the pastoral care and counseling movement, the search of personal identity and integrity into a fourth and separate office of the ministry.[4]

This may be attributed to the decline of the priestly understanding of the ministry in the Reformation. This shall be investigated in detail later in this chapter. What roles do the pastoral activities involve?

Acknowledging the deep roots of the pastoral mode of ministry, the mode can be well exemplified by the pastoral counseling movement of the last twenty-five years. This movement has been accused of overemphasizing one mode of ministry to the exclusion of the others, however, it can help to delineate the pastoral role. One of the earliest spokesman for the pastoral care movement was Wayne Oates.

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[4]Ibid., I, 88.

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He opens his book The Christian Pastor by outlining a pastor's daily activity. This provides a good example of pastoral roles:

> The pastor moves from one crisis to another with those he shepherds. In a single day he may bist the mother of a new-born baby, give guidance to a person becoming a Christian, talk with a high school or college graduate about his life work, unite a couple in marriage, comfort a person who is bereaved, call upon a person confronting a serious operation, and listen to the last words of a person who is dying. Two thousand years of Christian ministry have conditioned Christians to expect their pastors at these times of crises.[5]

The location of the pastoral concern is in the individual. Oates emphasizes pastoral involvement in the crises of life--birth, conversion, vocational choice, marriage, illness, bereavement and death. For Oates the pastoral role is the central role of the minister. Later in his book in the chapter entitled, "The Total Task of the Pastor" he uses sub-titles such as "Religious Education and the Pastoral Task" and "Preaching and the Pastoral Task." Pastoral care is the point of connection of all of the ministerial roles.

The pastoral counseling "school" is presently trying to relate itself to a wider view of the ministry of the church. Howard J. Clinebell, Jr. in The Basic Types of Pastoral Counseling relates pastoral counseling to the mission and fellowship dimensions of the church.

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[5]Wayne E. Oates, The Christian Pastor (Philadelphia: Westminster Press, 1951), p. 13.

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> Traditionally, the church's task has been divided into three categories--Kerygma (teaching and preaching), Koinonia (the establishment of a fellowship with a vertical dimension), and Diakonia (the implementations of the faith in loving service). Although pastoral counseling is primarily an expression of Diakonia, the ministry of service, it is also a means of communicating the gospel and establishing Koinonia.[6]

Clinebell is pointing to the interrelationship of the modes of ministry. However, there is a danger in trying to push the position of one mode too far. Harvey Seifert and Clinebell continue to attempt this widening of concern in Personal Growth and Social Change.[7] They quote Robert Bonthius' article "Pastoral Care for Structures--as Well as Persons."

> Pastoral care for structures is fully as important as ministry to persons. . . Unless a clergyman is giving "equal time" to changing structures, he is just as surely neglecting his pastoral duties as when he fails those who can use personal counseling.[8]

This particular use of the term pastoral does make some sense in that it shows that there are many ways in which to minister to the needs of individuals. Changing a welfare system so that it better serves the poor can be a type of pastoral concern. It may be the best way to have a pastoral

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[6]Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 46.

[7]Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: Westminster Press, 1969).

[8]Robert Bonthius, "Pastoral Care for Structures--as Well as for Persons," Pastoral Psychology XVIII (May 1967), 10.

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ministry to the external system of the "real world." Yet this use of the term "pastoral care" is really stretching the use of the words. Bonthius speaks as if he was limited to defining ministry only in terms of the pastoral mode, which he is not. Ministering to structures is an important part of the prophetic and governing modes of ministry. It has been already established that all of the modes of ministry are interrelated, and that there is a sense in which structural change is pastoral, yet it is not helpful to use only the one mode to define the ministry when the other modes are equally important in defining ministry.

Knowing the pastoral concerns go back to the very beginning of the ministry, the essential elements of the pastoral ministry can be seen in the pastoral counseling movement. The pastoral mode of ministry aims to make God's care and love known to individual's needs. In this way it is man-centered. Man's needs are central. The pastor's concerns are with the individual's needs and with how to make God's love and concern known to these needs.

The Priestly Mode of Ministry

The priestly mode of ministry is based on a different basic concern than the pastoral mode. Instead of the minister being an agent of God's love for man, the minister as priest strives to bring man and God together. In this sense, he is a mediator between man and God. The priest

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facilitates the relationship between man and God by using the symbols of the church in corporate acts of worship. The sacraments are the most obvious example, yet in the protestant tradition preaching is often seen as the way in which the minister mediates. The priest is a specially trained person whose office is to in some way stand as a go-between in the God-Man relationship. This mode of ministry is a subject of many different interpretations in the denominations of the protestant church today, yet it has deep roots in the tradition of the church.

The Old Testament Conception of Priesthood. In the Old Testament, the function of the priest in his hereditary office was "to assure, maintain, and constantly re-establish the holiness of the elect people of God."[9] The priesthood was closely connected with the covenant between Yahweh and his people. The priest reminded Israel of its relationship to God and to the responsibilities of the relationship. The priest's function in the Old Testament was similar to the priest's function today. In the New Testament, the connection is less direct.

The New Testament Conception of Priesthood. In the New Testament the term "priest" is not used to refer to

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[9]R. Abba, "Priest and Levites," Interpreter's Dictionary of the Bible (Nashville: Abingdon Press, 1962), III, 876.

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a Christian or church office. "In no instance, however, does any New Testament writer ascribe the title of priest to any member or order of ministry in the church."[10] All references to priest in the New Testament are to Jewish offices with the one exception of a Greek priest to Zues.[11] The source of this mode of ministry must be sought at another level than direct evidence. The New Testament book of Hebrews provides the clue in its interpretation of Jesus.

> In this work /Hebrews/ the person of Christ, presented as unblemished, sacrificial victim and sinless High Priest, is exhalted as the consumation of the Old Testament cultus, bringing it to a definitive end in history, and establishing once-for-all mediatorship between God and man.[12]

The priest is an extension of Christ's own ministry. Christ mediated between God and man which, in the eyes of the early church, brought about new possibilities and depths in the relationship of man and God. The priest's task is to through his work with the cultic observances to re-enact the renewing of relationships between man and God. Though the priest works in this mediatory role, he performs or leads worship on behalf of the congregation of believers. Yet while he acts from this representative role for man, he reminds men of what Christ did for them. In staying with

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[10] Ibid. III, 890.

[11] Ibid.

[12] Ibid.

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the protestant conception of ministry, the minister performs this role as a functionary, not as one who has special mystical powers. This gets very twisted in many instances with calls to preach and in the evangelical fervor of the frontier a type of special relationship was presupposed by many for the man who was a minister, yet this is not central to the protestant conception of ministry.

The Prophetic Mode of Ministry

The prophetic mode of ministry is the minister's speaking to man about God's concerns and judgments about the state of the world and life. The prophetic concerns of the ministry are oriented around what God has to say about the human condition. God sets the agenda for the prophet, whereas man's needs set the agenda for the pastor and the relationship of man and God is the problem for the priest. According to Underwood,

> The prophet is the man in whose mouth the Lord puts his words. By teaching and inquiry he freshly recalls the promise and the demand contained in the Kingdom of God and seeks its meaning for future actions. The prophet is, in Jean Bosc's words, the "sentinel who announced the judgment, but also the sunrise."[13]

The Old Testament Conception of Prophecy. The prophetic mode of ministry has roots in the Old Testament understanding of prophetism "which accepts meaning only in

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[13]Underwood, op. cit., I, 86.

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terms of divine concern, divine purpose, divine participation."[14] Whereas the prophetic voice has recently been almost exclusively associated with judgment, it is a much broader perspective than that. The key factor to the prophet is that he speak directly to man of God's concerns. The prophet

> always presupposes, (consciously or unconsciously, made explicit or taken for granted, immediately relevant or only indirect pertinence) the decisive impingement of Yahwey upon history.[15]

Peter Berger was referring to the breadth of the prophetic mode when he wrote that "at one time it may be necessary to remind Israel of God's judgment, at another time to speak tenderly to Jerusalem and to comfort God's people."[16]

The New Testament Conception of Prophecy. The phenomenon of prophecy in the New Testament is more difficult to capture clearly or concisely. Jesus and John were both acclaimed as prophets. In the early church, prophecy was seen as a gift of the spirit given to certain persons, but not universally given to all believers. The purpose in Paul's mind was to "build up the church in faith (cf. Romans 12:6), explain mysteries, and impart knowledge

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[14]B. D. Napier, "Prophet," Interpreter's Dictionary of the Bible, III, 896.

[15]Ibid.

[16]Peter L. Berger, "A Call for Authority," Christian Century, LXXXVIII:43 (October 27, 1971), 1257.

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("gnosis"; cf. I Corinthians 13:2)."[17] The basic understanding of the prophet's speaking for God to man remains from the Old Testament traditions. The prophet in the early church played a role which is more near our understanding of preaching than that of the Old Testament prophet.

> The prophet was able to speak in such a way as that the believer would find himself "convicted," "called to account," the "secrets of his heart . . . disclosed" so that "falling on his face" he would "worship God" and "declare that God was really present" (I Corinthians 14:16,25).[18]

As the offices of the early church began to be made official the charismatic function of prophecy and speaking in tongues, which depended upon a form of divine appointment, were not compatable with the more formal patterns of the offices being adopted to give institutional continuity. The function that the prophet performed became included in the functioning of the formally accepted leadership of the church. The pastor now has adopted this type of role in his preaching ministry. This transition will be more fully explored in the later section of this chapter which details the development of the modes of ministry in the history of the church.

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[17]M. H. Shepherd, "Prophet in the NT," Interpreter's Dictionary of the Bible, III, 919.

[18]John Knox, "The Ministry in the Primitive Church," in H. Richard Niebuhr and Daniel D. Williams (ed.) The Ministry in Historical Perspectives (New York: Harper & Brothers, 1956), p. 14.

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The Governing Mode of Ministry

The governing mode of ministry, which Underwood makes equal to the other modes of ministry, is not universally accepted on the same level as the other modes. However, its functions are firmly rooted in the traditions of the ministry as are the other modes of ministry. In fact, the first offices to be formally adopted in the early church were those of presbyter and deacon, the servants and governors of the local congregation. Paul was very concerned about the problems of order and rules in the early church. The needs and problems of leadership have been present from the very beginning of the church for it has always had organization and structures within which to work.

One basic reason that governance has not been understood as a separate mode of ministry is that its functions are so bound up with the other modes of ministry. Governing is working with the resources at hand to accomplish a goal. The pastoral ministry has spiritual and physical needs of the individual which need to be met. If money has to be raised to meet the needs of the mode, then governance is present. The priest needs a setting in which to proclaim the word and to administer the sacraments. The church building, or at least a place to meet, is a goal that calls for leadership and decision making. The prophet speaks for God's concerns. If he brings the congregation a

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new awareness of what God demands of them, that awareness must be turned into action. Governance is not an end in itself, but a necessary function that must be performed for the other functions of the church to be successful. The governing mode of ministry is basically concerned with moving from the demands or possibilities of the gospel to the concrete implementation of them in reality.

The ministry of governance stresses the achieving of goals which are set by the church in its understanding of the will of God. It is a "ministry of goal achievement."[19] This does not mean that governance is only concerned with ends. The one unique aspect of the governing function of the minister is that he needs to find ways of governing that are compatable with the ethical demands of the gospel. The minister in administering and governing the church must do so in a way that is exemplary of the gospel itself.

Governance in the Internal and External Systems. The division made by Underwood (through Parson's terms) between internal and external systems is especially important in the mode of governance. The achievement of goals within the church is quite easy to understand. To maintain a building for worship and to have the necessary physical tools to maintain the ministry of the church are

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[19]Underwood, op. cit., I, 298.

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well accepted needs of the church and tasks for the church. The leadership of the mission and evangelism of the church, as well as the education of the church, obviously needs persons guiding them. Yet, the real problems arrive when the governing mode of ministry is extended into the external system--the "real" world. This has caused controversy and conflict. A portion of this fact emerges from the fact that the external system demands that the church conform to its means to accomplishing ends. The church can operate, realizing the reality of sin in the church, within the understanding of the ethical demands of its faith when it is working in the internal system, within itself. When the church ventures into the world, feeling called by God to change the world, it confronts a different set of principles which force it to compromise. For instance, if a group of Christians feel called to feed the hungry individuals in their neighborhood, they can stand squarely within the tradition of the church when they appeal to their fellow Christians to come forth with the money to feed them out of their love for their neighbors. This appeal is in line with the system of the church and grounded in the tradition of the church. However, if they decide that the real way to feed the hungry is to change the secular welfare system, they venture into the external world and must now use different means to accomplish their goals. A state legislator or governor cannot necessarily be appealed to on the grounds

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of Christian charity, but must generally be approached on notions of the common good, the relative costs of different systems of welfare, and the political mileage of different ways of proceeding. The ground rules are very different in each system. As you can see, the governing ministry becomes much more complex when extended into the external system.

Likewise, it is quite one thing for a church to declare in the prophetic mode that all war is wrong and a blasphemy before God, but it is quite another thing for that group to enter the political arena to make the necessary changes of national policy. The governing ministry involves the Christian in the day-to-day tasks of administering the church and in the political and social arenas of life to shape the life we live together.

Governance in Relation to the Other Ministerial Modes. The ministry of governance, with its emphasis upon goal achievement, balances against the danger of the pastoral and priestly modes to adapt to the present situation in the social system. The pastoral and priestly modes of ministry, because of their basic natures, respond to the given situation with its needs and states of affairs. The prophetic mode does not have this emphasis. It attempts to proclaim the needed changes in the world. Underwood analyzes this close relationship which emerges between prophecy

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and governance. "One theme pervades our analysis: governance is inextricable linked with prophecy, ruling with teaching, power with inquiry."[20] Underwood identifies the prophetic mode too closely with education and learning to have his definition be normative. God's action in the world and man's knowledge of his will plays an equally important part in establishing the prophetic utterance.

II. THE HISTORICAL DEVELOPMENT OF THE MINISTRY

The purpose of this section is to trace the development of the ministry in the history of the church from New Testament times to the present. I shall rely heavily upon two works produced in the Survey of Theological Education in the United States and Canada: The Purpose of the Church and its Ministry[21] and The Ministry in Historical Perspectives.[22] H. Richard Niebuhr, assisted by Daniel Day Williams and James Gustafson, assembled these books for a purpose similar to this study. They were doing a comprehensive study of the ministry for the American Association of Theological Schools which was funded by the Carnegie Corporation. These books were the result of their study.

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[20] Ibid., I, 297.

[21] H. Richard Niebuhr, The Purpose of the Church and Ministry (New York: Harper & Brothers, 1956).

[22] Niebuhr and Williams, op. cit.

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They are well suited to provide the backbone of this outline because of the parallel goals of the two studies.

The complexity of the church allows for interpretation of its history from any number of perspectives and in light of many problems, issues and events. Niebuhr points to six polarities which could be used in a discussion of church history: locality/universality, community/institution, unity/plurality, subject/object, protestant/catholic, and church/world.[23] Each of these polarities is crucial to the ministry at one time or another. Any one of them could lead to an informative study of the ministry. In the following survey, the modes of ministry will be used.

The following survey will lift up several key periods of the history of the church, and of the West in general, analyzing them each in terms of the development of the ministry, especially the development of the different modes of ministry. These periods will be the time of the New Testament and the early church, the Ante-Nicene and Later-Patristic time, the Middle Ages, the Reformation, and the development of the American protestant church.

The Ministry in the Time of the New Testament

The word "minister" comes from the Greek word diakonia which means "to serve." To this day, "ministry" is

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[23]Niebuhr, The Purpose of the Church, pp. 19-20.

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the best term we have for referring to all persons who see themselves involved in the work of the church. The development of the concept of ministry and its becoming part of the set of roles which we now use is the subject of this outline of the history of the church.

In examining the ministry of the early church, two seeming contradictory patterns emerge. The information from the period is sparse and colored by sectarian doctrines so that obtaining any precise information is almost impossible. That is, there is not enough concrete, reliable information to be interpreted objectively, forcing interpretations to appear when the information is assembled. However, in spite of this lack of data, there does seem to be a discernible connection between Jesus, the apostles and the clergy of the early church.

Jesus and the Ministry. In looking to Jesus himself it is obvious that he did not view himself in any way which is parallel to our understanding of what would be called clerical. He fulfilled several roles as a wandering teacher and prophet, preacher and healer. There is no question that the early church saw him as being sent by God to bring a new age and to serve the needs of mankind. The early church was a response to the life of Jesus, yet we can draw no clear connections between the life of Jesus and the early forms of the ministry. Theologically, there seems to be a

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a unity which can be discerned between the vision of Jesus preserved in the writings of the early church and the ideals held for the emerging offices of the church.

The Apostles. The apostles were the immediate connection of the primitive church to the life of Jesus. They remain the central element in the early church's doctrine of the ministry. The actual identity of the apostles is generally thought to be the twelve disciples. Yet in Paul there is only one questionable reference to the twelve and Paul only refers to three apostles by name, and they are all in Jerusalem. The term "apostle" gained a wider meaning which referred to a group of itinerent evangelists who went from church to church preaching. It was used interchangably with "prophet" in some late writings. The original meaning of the term means "'one sent out' usually as an ambassador, the authorized messenger of an individual or group."[24] The apostles, though seen as the heads of the church, never became "official" in the sense that they held offices. They served because they knew Jesus and their desire was to see the church preserved and expanded. The church from the beginning was seen as greater than any single apostle or evangelist. One expression of this was the practice of having the evangelists move frequently so

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[24]Knox, op. cit., p. 4.

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as not to build what we would call personality cults in the churches. The later records in the Didache record strict rules for apostles (used in the wide sense) which was used to give churches guidance on whether he was a true or false prophet.[25]

Paul, in his adopting the title of apostle, was a traveling evangelist and apostle who worked at overseeing the congregations he started. The apostle had a great deal of authority in matters of spirit and faith. For example:

> . . . Paul was called on to settle a moral question, as about sexual relations, or divorce, or the propriety of marriage between a Christian and a Pagan, or to give counsel about the disciplining of a member, to compose a quarrel between two Christians; to ward off threatened schism; to correct disorders in worship; to clarify or confirm, or apply some tradition he had already transmitted; to deal with difference of opinion among members of a church about the eating of food consecrated by pagan rites or similar scruples; to handle delicate matters of master-slave relations within a church; to supervise the raising of a large sum of money among a number of churches; to pacify a congregation morbidly excited by apocalyptic expectations--in a word, to apply Christian conscience and common sense to a wide range of practical problems, great and small.[26]

The apostle spoke with authority. "The ministry of an apostle, then, is above all else an extension of Christ's own ministry and work."[27]

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[25]Ibid., p. 18.

[26]Ibid., p. 8.

[27]Harald Riesenfeld, "The Ministry in the New Testament," in Anton Fridrichsen (ed.) The Root of the Vine (London: Dacre Press, 1953), p. 119.

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The Emergence of Other Offices. With the natural dimise of the apostles through death, other offices emerged to fill the void. Until now in the history of the church, the various functions were served by persons who were called or charismatically appointed to fill certain roles. The most important of the roles was that of prophet, with the role of teacher almost as important.[28] However, the first roles to become "offices" were those of bishop and deacon.[29] These administrative offices were the first to be filled by appointment.

The move from charismatic to appointive selection of officers is very significant because it marks the beginning of a process by which the original functions needed by the church--deacons to serve, teachers to teach, prophets to exhort and inspire the congregation, and what ever other functions were needed--became official offices, appointed by the church. The authorization for offices ceased to be having known Jesus or having gifts of the spirit, and became more formal and rested not on the state of the believer in his own mind but how he was perceived by the congregation.

After the deacons and bishops, the presbyter (or elder) became the next emerging "official" office. It was

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[28]Knox, op. cit. p. 12.

[29]Ibid., p. 19.

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the same title given to members of the Jewish Sanhedrin, which was the only ordained status in late Judaism. All other offices were hereditary.[30] The presbyters were appointed in each congregation and became the governing bodies of the local congregation. This function of ruling emerged at different times in different areas. There is no universal pattern of organization visible in the first century or early second century. It is believed by some that the presbyters were at first those venerable members of the church who were honored by the title of presbyter, and that slowly the persons who were so honored became the leaders of the church.

The next major change in the structure of the church emerged in the second century. The "monepiscopacy" was the "pattern of a single bishop, or pastor, at the head of each church."[31]

> With the establishment of the monepiscopacy went the doctrine that a certain priestly power inherred in the office of the bishops, who were successors not only of the apostles but also of the Old Testament high priest. But the development of such doctrine falls largly in the second and later centuries.[32]

The monepiscopacy is important because it marks the change from a system whereby the functions necessary for the

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[30] Ibid., p. 21.

[31] Ibid., p. 23.

[32] Ibid., p. 25.

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preservation of the church were performed by groups of men or by persons who had certain gifts to a system in which one man assumed a strong position of leadership. Notice how different this is to the early church's insistence upon itinerancy among the apostles to stop this very thing from happening. This marks the point where the ministry becomes a profession, where office and appointment become matters of decision for the church and its leaders. It is the first instance of one man assuming leadership of the four modes of ministry at the same time.

Interpretation of the Early Church's Office. It is notable that even in this early period, the four modes of ministry emerge as central. The deacons performed pastoral functions. The priestly functions were performed by the apostles and teachers and by the bishops and elders. The prophetic function was performed by the teachers and prophets. The bishops and elders were the governors of the early church.

The important and discernible trend of this period was that the different functions associated with the ministry were slowly being disassociated from the charismatic offices and slowly being centered on one man--the bishop. This process really formed the concept of ministry in a way similar to that we know today. A plethora of roles were to be performed by the priest or minister.

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George Williams summarized this change well:

> Thus it was the bishop, as chief pastor of the local church, who came to represent the fullness of the minister. He was prophet, teacher, chief celebrant at the liturgical assembly, and chairman of the board of overseers of the Christian "synogogue." But he never performed the functions unaided. It was still the entire church, acting in his as the head, and with the deacons and presbyters (elders) as the more important organs that embodies the full ministry of Christ to the world. At this stage the bishops and the presbyters together made up the "clergy" (kleros).33

By the mid-second century, this move to the ministry being centered in the bishop was well established and the change had eliminated such common practices in the early church as women being clergy, charismatic selection and specialized roles.

The Ministry in the Ante-Nicene and Later Patristic Times

The ministry in the early church was going through a process of formalization. In the Ante-Nicene church this process continued and became the set pattern for the ministry throughout the church.

The Development of the Offices. The expansion of the importance of the presbyter and elder is the key development of this age. The office began as an honorific one and slowly made the transition to a set of functionaries who helped the bishop rule and run the church.[34] The elders

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[34]Ibid.

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as the monepiscopacy system emerged maintained significant authority in the church, especially in making doctrinal decisions and adjudicating disputes in the church.

However, the power of the bishop was growing and this significantly changed the roles of the other offices in the church. The office of bishop emerged as really an elder who was raised to what might be called a "cultual president."[35] In this role, the bishop took charge of the deacons and gained pre-eminence over the other presbyters. As he gained power, the bishop controlled more and more activities of the church. The last remnants of the charismatic ministries were also coming under his control.

> In the meantime, conflicting and sometimes irresponsible claims and vagaries put forward by certain prophets and teachers conspired to bring also the surviving "charismatic" ministries under the oversight of the bishop in order to assure the theological solidarity of the Christian community ever in peril of its life from a hostile populace and an intermittently persecuting magistracy.[36]

It was within this changing atmosphere that the presbyter's roles were significantly shifted. By the end of the New Testament period,"a threefold, corporate ministry made up of a saderdotal (i.e. 'sacrificing') bishop, ruleing presbyters, and liturgical-eleomosynary deacons"[37]

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[35]Ibid.

[36]Ibid.

[37]Ibid.

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had emerged as standard in the church. However, by the time of Nicea (325) the bishop's functions and the presbyter's roles had changed. The bishop continued to be pastor in his own church, but as the church expanded and satellite congregations were organized, he delegated some of his functions to presbyters who served as pastors in these churches. This removed them from his constant care and gave some independence to the presbyters.[38] In these churches, the elders gained priestly authority in most ways, but in the West the bishop kept the regenerative function of baptism and the laying on of hands in ordination.[39] This led to the bishop's direct control being diminished, but his sphere of influence expanded as the church grew. Though they gained powers in priestly activities, the presbyters lost most of their powers they had had as the rulers of the church to the bishops whose power in deciding matters of belief, practice, and problems of operation in the church expanded greatly.

The change from charismatic leadership to professional clergy was being concluded in this period. Many different lay orders emerged, as well as training to be a minister. Williams spoke to this point when he wrote:

> The proliferation of the lower orders below the rank of deacon and the errection of a hierarchy above the level of bishop, accompanying the establishment of

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[38] Ibid., p. 29.

[39] Ibid.

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> Christianity as the moral cement of the Empire in the reign of Constantine, brought about the gradual disaggregation of the corporate ministry in a face to face fellowship. Thereupon the various orders of the clergy came to be thought of as the ecclesiastical counterpart of the succession of officers or the cursus honorum through which a magistrate mormally advanced in the service of the state. Thus the ministry became more of a career than a calling. The magistrant became much less an organ of the local church and spokesman of the community begore God and much more of a professional cleric, appropriately trained and promoted, even from one parish to another.[40]

The Change under Constantine. The establishment of the church as the one in the favor of the Emperor Constantine in 314 was, to say the least, a fantastic change in the church's position and function in the larger systems of the society. Until now the church was almost totally concerned with its internal survival, not with relating to the world in which it found itself for any other reason than survival. With its now being the state church, it was forced in a profound way to relate to the external system in which it found itself. Constantine, having used the Christian faith as one of several ways of uniting the Roman empire, gave many concessions to the church which showed his favor for them.

> By law of 319 the clergy were exempted from the public obligation that weighed so heavily on the well-to-do portion of the population. In 321 the right to receive legacies was granted, and thereby the privileges of the church as a corporation acknowledged. The same year Sunday work was forbidden for the people in the cities. In 319 private heathen sacrifices were prohibited. Gifts were made to the clergy, and great churches

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[40] Ibid., pp. 29-30.

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> erected in Rome, Jerusalem, Bethlehem, and elsewhere under imperial auspices. Above all, Constantine's formal transference of the capital (sic) to the rebuilt Byzantium, which he called New Rome, but which the world has named in his honor, Constantinople, was of high significance.[41]

The bishops were given judicial duties by the state to which they were related.

> All Christians at the beginning of the Constantinian era, were directed (318,333) to the courts spiritual presided over by the bishops; and thus two codes of law and two separate though mutually influential "Christian" systems of adjudication were elaborated in the course of the fourth century.[42]

The bishops were given authority over strictly secular matters in the communities, especially in the areas of charity and health.

The shift in the status of the church in the empire and the shift of the powers of the bishop set the pattern of greater centralization and hierarchial organization for the next several centuries. Also very important in this period were the several persons which significantly shaped much of the church's thought. By looking at John Chrysostom and Augustine, the differences between East and West can be seen, but more than that, two influencial minds in shaping the ministry can be explored.

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[41]Williston Walker, A History of the Christian Church (New York: Charles Scribner's Sons, 1959), p. 105.

[42]George H. Williams, "The Ministry in the Later Patristic Period (314-451)," in Niebuhr and Williams, op. cit., p. 63.

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John Chrysostom. John Chrysostom was very aware of the pastoral functions of the priest and of the value of the monastic life. Where in his time it was generally thought that the monk had the more difficult job, he felt that the pastor had the most difficult job to perform. He himself first became a monk because he felt that he could not be a good priest. In point to the priest, he said they were those who

> though having their life and conversation among men, yet can preserve their purity, their calm, their piety, and patience, and soberness, and all other good qualities of monks were more unbroken and steadfast than those hermits do themselves.[43]

Like many clerics of his time, he was humble to extremes unbelievable to the contemporary mind. This came partly from the very high and strict understanding of the priesthood and episcopacy held by the church at the time. This is obvious in Chrysostom's description of the ideal bishop:

> He must be dignified yet modest, awe-inspiring yet kindly, masterful yet accessible, impartial yet courteous, humble yet not servile, vehement, yet gentle, in order that he may be easily to resist all these dangers and to promote the suitable man with great firmness, even all men gainsay him, and reject the unsuitable with the same firmness, even though all favor him; he must consider one end only, the edification of the church.[44]

The priest must also follow very high expectations. "A

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[43]Ibid., p. 67.

[44]Ibid.

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priest must be sober and clear-sighted and possess a thousand eyes in every direction."[45]

One other reason for Chrysostom's terribly high vision of the priesthood came from the power and awe with which he viewed being the chief celebrant in the Eucharist. This is especially true of the period in general, but more so of the area from which he came--Antioch. He compares the chief celebrant at the altar with Elijah on Mount Carmel. He speaks of "transcending all terror" and "can anyone despise this awful rite?" He even ranks the priestly functions as "the sacerdotal counterparts of the angels."[46]

> Although the priestly office is discharged upon the earth, it ranks among celestial ordinances. And this is natural; for no man, no angel, no archangel, no other created power, but the Comforter Himself appointed this order, and persuaded us while still in the flesh to represent the angelic ministry. Wherefore the priest must be as pure as if he were standing in heaven amid these powers.[47]

Beyond what he states above, he believes that the powers of repentence and forgiveness are given to priests to be even higher than the angels themselves.[48]

Chrysostom occupies an important point in changing the understanding and practices of penitential disciplines.

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[45]Ibid., p. 68.

[46]Ibid., p. 69.

[47]Ibid.

[48]Ibid., p. 70.

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The discipline at this time were very strong and only one public penance was allowed after baptism. Chrysostom, in his monkish understanding of the depth of sin, believed in a more broad understanding of the inner power of sin and in having more ways to do penance. He saw his task as a priest and bishop to heal the sinner.

Even with the important contribution he made in delineating the liturgical and penitential roles, Chrysostom's most powerful impact was with his preaching and teaching. He taught agains heresy and several time his prophetic preaching was the object of imperial wrath.

Augustine. Augustine comes from a significantly different background and has influenced the Western mind of the church where Chrysostom's influence has been confined more to the East. Augustine made two lasting contributions to the ministry. He developed what might be called

> the professional ethic for the clergyman, who like the captain, must go down with his ship, or, like the shepherd, give his life for his flock. . ."the ties of our ministry, by which the love of Christ has bound us not to desert the church . . . should not be broken."[49]

This desire to remain faithful to ordination vows comes from the real pressure of the invasion of the Vandels.

> . . . when these dangers have reached their height and there is no possibility of flight, do we not realize how great a gathering there usually is in the church of both sexes and every age, some clamoring for baptism,

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[49]Ibid., p. 73.

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> others for reconciliation, still others for acts of penance . . . If then, the ministers are not at hand, how terrible is the destruction which overtakes those who depart from this world unregenerated or bound by sin.[50]

Besides his emphasis upon the ideal of ministerial loyalty, Augustine contributed to the understanding of the priesthood with the concept that the cleric's sacramental functions were valid independent of his personal character. Augustine, for the West,

> by separating the question of orders from the nature of the church and schism (to the end that he might contribute to the healing of the North African schism), made ordination a wholly permanent possession of the individual apart from the community in which and through which it was conferred.[51]

This made ordination dependent upon the indelible rebirth in the laying on of hands through the Holy Spirit with the power going back to the apostles. This change laid the groundwork for the secular involvement of the clergy which came in the middle ages because it did not force the clergy to isolate themselves from the world to keep their faithfulness to their priestly vows.

Summary. Briefly to summarize these developments in terms of the modes of ministry, we see that the basic forms of the ministry include aspects of all of the modes. The important change from the time of the early church is that

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[50] Ibid., p. 74.

[51] Ibid., p. 75.

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the clergy became a professional group. This meant that the minister had formal training and requirements to be met to be a minister. In looking at this movement, it is easy to see that the priestly mode of ministry, as is obvious in Chrysostom and Augustine, is the dominant defining mode of the ministry. The use of the word "priest" to describe the minister of this time emphasizes this dominance of one mode of ministry.

The Ministry in the Middle Ages

The Change in Ministerial Roles. The minister who was in the church at the beginning of the middle ages was part of a caste of men who had several well-defined functions.[52] He had a set of sacramental functions which he viewed as the most important and powerful function that he performed. He had disciplinary functions in his parish, especially the power to excommunicate unworthy members. He adjudicated problems and disputes from within the flock of Christians. He administered the resources of the church, which often included hospitals, hostels and other services for the community. He was "the instructor of his people through the pulpit; skilled theologian, he must be able to

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[52]Roland H. Bainton, "The Ministry in the Middle Ages," in Niebuhr and Williams, op. cit., p. 82.

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refute the heretics and pagans."[53] He was a determined and disciplined pastor, constantly mixing with his parishoners and visiting them. There was a distinct and broad line drawn between being priest and layman.

Both the monks and priests of this time had strict codes of behavior. The codes of the priests prohibited them from engaging in business, from becoming magistrates (because of the "fear that the magistrate might have to pass sentence of death or torture,"[54]) but most strictly, the priest should never be a soldier. The great crises of the barbarian invasions changed the way the clergy lived and reshaped their ministry. In the midst of this crisis these rules were changed so that

> although in a formal way the line between laity and clergy was accentuated, in function the two more nearly approximated each other, doubly so because the laity assumed a larger role in the founding, supplying and reforming of churches.[55]

In this period the monks took over more priestly functions than before, in fact, some of them actually took on regular priestly roles.

The reason for all of these changes was the fantastic social and economic upheaval and chaos caused by the heathen newcomers. The economic system collapsed, forcing

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[53]Ibid., p. 83.

[54]Ibid.

[55]Ibid., p. 84.

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the church to find new ways of supporting itself. The invaders and in increasing influence the Roman empire in their homelands upened up new opportunities for conversion of nations. Because of these two factors the roles of the monks was enlarged because they could cope with these new problems. Being self-sufficient in their monestaries because of their agrarian style of life, they easily set up viable institutions in the new lands to the north and became the principle missionaries to the heathens. There were free to minister in these areas because their codes of behavior did not prevent them from economic activity as it did the priests.[56]

Under these types of pressure and economic and political changes, the priest's role, rules and style of life changed in this period. The prohibition of involvement in economic life changed for reasons of survival. The Bishop of Rome and the other bishops gained a great deal of property, naturally ending up spending large amounts of their time administering them. In the newly converted countries to the north the secular clergy accumulated large amounts of land, often in their own personal possession. In some kingdoms, one third to one half the land would belong to the church. The monastaries entered business, coming to hold large estates. They needed serfs to man the estates

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[56]Ibid., p. 86.

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and as they produced excess products they entered the market place.

The functions of government fell upon the clergy as it had not formerly done. In Italy the popes "reluctantly took over the role of the Caesars."[57] In the North the secular powers drafted the clergy to help in government because of their skills and literacy were needed in the administrations. Because of this increasing closeness of the clerical and political leaderships, there emerged many instances where the cleric became the secular leader. This obviously led to much more secular influence in the affairs of the church too.

The church also became involved in the military struggles of the period. Bishops who were secular leaders needed armies to protect their kingdoms. This led to very earthy involvement of the church in the day to day political strife of the times. The pope at one time used his armed forces to try to stop a war.

The Reforms. Some sweeping reforms were made at different times to try to halt, or at least control, the secular trends. The most far reaching reforms were the Gregorian reforms, 1073 to 1085, which were designed to lift the church above the petty political battles and give it

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[57]Ibid., p. 87.

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power over its own affairs. Because of the closeness of the political and religious organizations, there were often great amounts of struggle in the appointment of bishops and abbots, with the power often resting in secular hands. The two basic reforms were designed to stop this problem. The first was to make clergy immune from civil courts and only answerable to the church courts. This gave them independence from the many different civil authorities. The other reform was to free the operation of the church from lay interference by making all appointments, and, therefore, final loyaly, by and to the pope. This was a long time in implementation, but was successful. The College of Cardinals was created in this series of reforms to gain some independence in appointing bishops.[58]

These reforms heightened the division between clergy and laity.[59] The practices surrounding the Eucharist became so formed that they separated the congregation more from the clergy. The imposition of celibacy forced another difference to emerge and create distance. This was also the period in which the clergy began to dress in a distinctive manner.

Yet in the midst of the intrigue and turmoil, the sacramental functions of the priest remained central to his

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[58]Ibid., p. 90.

[59]Ibid., p. 91.

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understanding of the ministry. The separatness from the laity served to give the sacraments even more mystical power. His pastoral role was still valued, but the distance between him and the laity did obstruct it to some degree. Gregory the Great, in The Pastoral Rule, instructs about the pastor's role:

> He is to be descrete in keeping silence, profitable in speech, a near neighbor to everyone in sympathy, exhalted above all in contemplation; a familiar friend of good livers through humility, unbending against vice of evil doers through zeal for righteousness; not relaxing in his care for what is inward from being occupied in outward things, not neglecting to provide for outward things in his solicitude for what is inward.[60]

The ministry went through a period in the middle ages when many important practices and principles were questioned, changed or reformed. The churches gained great wealth which added governing functions to the ministry, but the church moved into governance in the secular world of politics, economics and the military but tried to back off from the extremes of each. It is important to note that in terms of the modes of ministry that the mode of governance gains importance in this period, but the priestly mode of ministry is still dominant in defining the ministry.

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[60]Ibid., p. 98.

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The Ministry in the Continental Reformation

The turmoil in the church in the later middle ages and the many abuses of the church, laid the groundwork for the Reformation which radically changed a large portion of the church, both in the areas where the church was controlled by the reformers and in the areas affected by the Counter-Reformation of the Roman Church. The Reformation is especially crucial to this study because it lays the groundwork for the American protestant ministry because the Reformation was the start of a religious movement which instigated problems which many came to America to solve.

Three Shifts in the Concept of Ministry. There were three profound shifts in the understanding of the church which shaped the concept of ministry in the Continental Reformation. The first, and greatest, change was the emergence of the primary importance of preaching. No longer was the sacramental role of the priest the ultimate ministerial function, but the preaching of the word of God became just as important as the sacraments. Preaching became a primary part of the definition of the church. A typical formulation of a definition for the church in the Reformation went, "Where the word of God is rightly preached and the sacrament rightly administered, there is the

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church."[61] This change in definition shows a change in the understanding of the way in which persons come to have faith through the church. The person listens to the word of God preached, hears it in his heart and mind, understands it, and then, makes a decision about the gospel for him. This was done in rebellion against the Roman church's understanding of the final authority of the pope and the church to interpret the Bible for the people, which the reformers thought trapped the gospel in man-made vessels. The reformers had a much simpler view of the church and the life of faith than the Roman Catholic Church. As luther put it, "The sum of the gospel is this: who believes in Christ, has the forgiveness of sins."[62] Preaching became an important part of worship, a very large part of the minister's work, and an important part of every Christian's life.

The second major shift in the Reformation was the distinct lessening of the distinction between clergy and laity. This is best and most obviously seen in Luther's emphasis upon the "priesthood of all believers." The theological change meant that there was no difference between clergy and laity when it came to being near God. It meant that each Christian has the power and the ability to perform

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[61]Wilhelm Pauch, "The Ministry in the Time of the Continental Reformation," in Niebuhr and Williams, op. cit., p. 110.

[62]Ibid., p. 111.

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priestly functions. However, Luther maintained that these functions needed to be vested in certain people for the order of the church. Therefore, he defined the ministry in a purely functional manner:

> We are all priests . . . in so far as we are Christians, but those we call priests are ministers (Deiner) selected from our midst to act in our name, and their priesthood is our ministry.[63]

The reformers had a difficult time carrying out this change. The selecting of systems of polity and styles of organization of clergy kept the distinction between lay and clergy quite plain. As Pauck states:

> The point to be kept clearly in mind when one deals with the Reformers' conception of the ministry is that they regarded the function of the leader of the congregation, whose task was to be primarily preaching, as an assignment or office (Ampt) which, to be sure, set him apart from his fellow Christians but only by their appointment, in order that he might perform a duty that each one of them was entitled to fulfill. Moreover, they regarded this office as a service to be rendered in the name of God, and not in the name of man.[64]

The key is that the minister is set aside to perform a function, not because of a special spiritual state because of his ordination or training.

The third major shift in the Reformation was one that involved the changing polity of the church and the great increase in the amount of power that the laymen had in the churches' affairs. Obviously the Roman Catholic

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[63]Ibid., p. 112.

[64]Ibid., pp. 112-113.

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structure crumbled in the Protestant areas. As Pauck clearly shows, no set pattern of polity emerged in the Reformation, yet one characteristic was universal--the local congregation gain significant powers to control their church to a degree that they did not have in the past.[65] Often this power was centered in the town council or in a local prince, but it was not centered exclusively in the church. The most obvious change was that the power to call a minister to a church rested in lay hands, not in the church hierarchy. This change is in harmony with the other two shifts. When the individual has the ability to be the priest and his faith rests upon his own decisions (rather than in participating in sacramental acts delivered by another person), it is natural that he should assume more influence in the church. I do not mean to say that the church was anything near the democratic ideals which emerged in America. The Reformation church was oligarchial in most places.

Each of these shifts--to preaching, to the priesthood of all believers, and to lay control--points to the devaluation of the priestly mode of ministry as it was known before this time. For example, Luther held that any Christian could forgive another's sins, not just a priest.[66]

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[65] Ibid., p. 122.

[66] Ibid., p. 112.

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The priest was not now the defining characteristic of the minister. The minister, instead of being the representative of the mystical powers of the church, became a representative leader of the church, acting on behalf and with authority from the congregation. The minister was in many senses now a caretaker of the church. "To Protestants the ministry is a functional office, not a sacrament," because "being a minister does not place a person any closer to God than other Christians."[67]

The Importance of the Shifts. Assessing the importance of these changes forces rather sweeping generalizations because of the radical nature of these changes. Obviously, the priestly role of the minister was changed the most. The sacraments remained important, but they were seen in a different light than before the reformation. The sacraments were now acts of the community, rather than mystical events to which the priest was privy. Preaching became the central priestly function. It not only took most of the minister's time and energy, but it became the basis upon which he was judged as a minister. The protestant minister became a pastor to his people much as he had been in the past, but with the lessening of the clergy-laity distinction he could be closer to his people. The prophetic mode of

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[67] George W. Forell, The Protestant Faith (Englewood Cliffs: Prentice-Hall, 1960), p. 238.

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ministry was uplifted because of the nature of the preaching task. The whole reformation was largely influenced by a prophetic mindset. The governance of the church made significant changes because of the reorganization of the church, but its functions remained constant. The ministers just had to wrestle with city councils and princes instead of bishops. One of the interesting trends to see emerge is how the American protestant church expanded these trends from the reformation as the church took form in the new world.

The American Protestant Conception of Ministry.

No one set of generalizations could possibly fit the diverse manifestations of the protestant church in America. The religious traditions in America are the result of the immigration of many diverse groups from Europe, many for specifically religious purposes. This soon led to the mixing of many traditions in most of the colonies. By the time of the Revolutionary War and the establishing of the Constitution, the pluralism that was practiced was formalized in the concept of freedom of religion and the separation of church and state. Because of this diversity, this outline of the American protestant ministry will be limited to the development of the denominational traditions which form the case studies of this dissertation, the so-called "mainline Protestant Churches."

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The basic changes which come in the American protestant churches are the result of many forces, but two stand out in importantce: (1) The American protestant tradition is an extension of the principles of the continental reformation. This is natural in that many of the groups which came to the colonies were those groups which in their strict or radical interpretations of the meaning of the protestant faith did not fit in their native lands. This is true of the Puritans and Huguenots and the sects of the radical reformation. (2) The American protestant tradition is shaped by its environment--the frontier existence. This is especially true of the Methodist and Baptist traditions, yet the movement west and expansionary mindset of the whole new nation, profoundly influenced the whole religious climate. A helpful way to understand these changes is to look at them from the same perspectives as the reformation: lay control, the dominance of preaching, and the change in relationship of clergy and laity.

Lay Control in America. The congregational form of church polity is the one dominant factor in the polity of the American protestant church. The purely American denominations like the Unitarians and the Disciples of Christ adopted this polity. This system place final control of all church affairs in the congregation itself. This goes far beyond the practices of the Lutheran Reformation. For

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instance, the Lutherans could call their pastors, but in very few instances could they remove him from office. The absence or strict limitations of powers of conferences, synods and other connectional bodies was characteristic of many denominations.

In the other traditions which emphasized the connectional nature of the church, significant movement toward lay power in the church and the rejection of connections with the old world was the pattern. The Methodists acknowledged their connection to the revival in England and to John Wesley himself, yet they at times were quite independent and selective about what directives to follow. The Anglican church, which was in the most difficult position in the Revolution, soon became independent from the Anglicans of England by becoming the Protestant Episcopal Church. They gave more power to laymen than did the Anglicans, in line with the egalitarian philosophy which helped shape the character of the new nation.

> By the 1850's it was a commonplace observation that in America the Episcopalians "have allowed the laity a share in ecclesiastical legislation and administration, such as the high church in England never granted," and that as a matter of fact even a bishop, "maintains his authority for the most part only by his personal character and judicious counsel.[68]

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[68]Sidney E. Mead, "The Rise of the Evangelical Conception of the Ministry in America (1607-1850)," in Niebuhr and Williams, op. cit., p. 214.

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The Predominance of Preaching. John Wesley's commission to his American preacher, "you have nothing to do but to save souls,"[69] captures the change that was the most decisive in the American church. The concept of the ministry in America lost most of its sacerdotal dimensions and moved toward an evangelical and pastoral understanding of the basic ministerial tasks. This change is seen in and represented by the revival in the first half of the nineteenth century. The revival was an important force in the American protestant church for several decades, becoming institutionalized in the camp meeting--which outlasted the revival. No church was unaffected by the revival, yet the camp meeting had its greatest affect upon the Methodists and Baptists, with the New England Congregationalists and Presbyterians being less involved. The frontier camp meeting became a religious and social center of the matrix of the rough rural life. The camp meeting and the revival symbolize the fundamental understanding of the role of the minister in these times--an evangelistic preacher.

The minister of the mainline denominations in America in the nineteenth century was primarily an evangelist whose task it was to save souls with his preaching. It is not difficult to see how much this changed the traditional

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[69]Ibid., p. 222.

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definitions of the ministry.

> It is obvious that within this broad context, the conception of the minister practically lost its priestly dimension as traditionally conceived and became that of a consecrated functionary, called of God, who directed the purposive activities of the visible church.[70]

From the above discussion of the reformation, it is obvious that this change has its roots in the reformation, but that it was a significant extension of the practice of the art of ministry in preaching and a reduction in other areas far beyond the extent of the changes in the reformation.

The emphasis upon evangelism and preaching should not be interpreted to mean that the only functions performed by the minister was preaching. The Sunday School, Bible societies, and other societies for mission work, took minister's time. Yet the chief mission of the church and the minister was to convert persons to Christ. "Consequently, the work of the minister tended to be judged by his success in this one area."[71] Heman Humphrey, president of Amherst, wrote advice to his sone when he was entering the ministry. He wrote:

> I do not suppose that the exact degree of a minister's fidelity, or skill in dividing the word of truth, can be measured by the number of conversions in his parish, not even that uncommon success in "winning souls

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[70] Ibid., p. 228.

[71] Ibid., p. 229.

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to Christ" is a certain evidence of his personal piety. But I think it is evidence that he preached the truth.[72]

One other connected change is alluded to in this statement by Humphrey. The minister must now show evidence of his personal piety. The spiritual state of the minister became an element in his ability to serve the church. Whether or not he has been "saved" became as crucial to his being called to be a minister of a church as his education. The pragmatic side of this problem is evident. A minister convinced of the truth of his message is bound to be more convincing when he preaches it. Yet problems are always present when the salvation of the minister and the purity or spiritual state become part of his qualifications for the ministry. Evaluation aside, this is still a new emphasis in the American church and one which it retains to this day.

What this all adds up to, and it is one of the most important trends of this period, is that the ministry depended upon the charisma of the preacher. The whole evangelical conception of the ministry is anchored by the premise that the personality and personal state of the minister are very important to the work of the gospel. The objective power of the word of God, so important to Luther, becomes clouded in this conception of the ministry. The much quoted

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[72]Ibid.

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formula by Phillips Brooks in his Yale Lecture on preaching, that "Preaching is the bringing of truth through personality,"[73] has a pecularly American ring to it.

The Clergy-Laity Distinction in America. The distinction between clergy and laity is further diminished in practice in America. There are significant differences between denominations on this point, yet as pointed out above, the American minister is a "consecrated functionary."[74] The congregational system of polity made the minister subordinate to the wishes of the congregation. The Lutheran and Episcopal traditions held that a minister should be called to a church and stay as long as he likes was not followed in many American churches with the congregational polity. In the Presbyterian and Methodist systems power was kept in the conferences and presbyteries. Yet this must be balanced against the large use of lay ministers in the Methodist Church. The only requirements to be a lay preacher was a call and being accepted by the conference. The new minister was required to study, yet he did not have many preconditions to be a minister except the "call to preach." The Baptist practice of the congregation ordaining its own minister had the same results.

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[73]William Warren Sweet, The Story of Religion in America (New York: Harper & Brothers, 1930), p. 387.

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Understandably, this change was expressed in the loss of many of the symbols which separated clergy from laity. Many evangelical traditions rejected special dress for ministers and most types of liturgical garments. This shows the diminishing of the clergy-laity distinction.

In summary, the distinction between clergy and laity was now a distinction of function and divine call in the evangelical American church.

Summary. In the first three fourths of the nineteenth century, the mainline American protestant churches had emphasized the basic movements of the protestant Reformation. The most significant change in this period is the emergence of the evangelical conception of ministry which emphasized the pastoral concern for the salvation of the individual. The minister no longer saw his primary role to be the manipulation of the symbols of the church in a mediatory way with the congregation becoming more related to God, but he saw his basic task being to nurture the individuals in his church to their individual experiences of salvation. This movement shows the expansion of the pastoral mode of ministry in America. The pastoral counseling movement symbolizes this concern. It can be viewed as a secularized version of the evangelical ministry. This change of emphasis now places the priestly ministry (understood now as primarily preaching, not as sacerdotal) and the

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pastoral concern for the state of the individual parishoner as the dominant role of the minister in the American church.

The Emergence of the Social Gospel and Liberalism

While the evangelical mindset was coming to the high point of its formulations and systematic acceptance, the challenges to this movement were beginning to be formed. The last three decades of the nineteenth century and the first two of the twentieth century saw the crumbling of the evangelical patterns in the majority of the mainline protestant churches. It was replaced by a strange new animal called the "social gospel." It promted extensive fighting on a conservative-liberal axis. This rapid change and fragmentation of the American religious scene is still very definitely real. In Pasadena, the location of the case studies of this dissertation, there is to this day a line drawn between the liberals and conservative which dates back to this period in the history of the church.

This crisis emerged around two separate but very closely related issues. The first change was from the evangelical definition of the church's mission to a social conception of it in the social gospel. The second change was from an orthodox formulation of the theology of the church to a "liberal" or "modern" formulation. These two changes began to take form shortly after the Civil War, and came to a head around the turn of the century.

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Why did the unanimity of the mid-nineteenth century protestant church become lost in such a relatively short period of time? The impetus for these changes came from the change in the culture and from the socio-economic status of the nation. The movement from evangelicalism to the social gospel was prompted by economic changes in the swiftly expanding nation's situation. According to William Warren Sweet:

> the most significant single influence in organized religion in the United States from about the year 1880 to the end of the century, was the tremendous increase in the wealth of the nation.[75]

The industrial revolution had really struck the United States. The movement toward urban, industrial cities and away from the previously known agrarian culture was in full velocity. It is no accident that the social gospel movement was most predominant in the industrial Northeast and Great Lakes Cities. Hopkins, in his history of the social gospel, proposes the thesis that the social gospel is really the American protestant churches' response to the labor movement and the labor-capitalist struggles of this period.[76]

The liberal-conservative tensions which developed also had roots in the rapidly changing social and cultural

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[75]Sweet, op. cit. p. 228.

[76]Charles Howard Hopkins, The Rise of the Social in American Protestantism 1856-1915 (New Haven: Yale University Press, 1940).

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situation of the time, but it was more a response of the intellectual side of the church to the changes in scientific knowledge, symbolized by Darwin's evolutionary theory. The church was forced to either reconstruct its systematic thought to take account of these new findings or come up with some way to discount them or ignore their existence. This is precisely what happened. People tended to go one way or the other, with very few remaining in the middle when the sides were chosen.

One other set of factors in the liberalization of the church must be considered. This was a period of the urbanization of cities in a much broader way than ever. The middle-class was expanding. The city churches soon became part of this middle-class establishment. They built building. They built colleges and fostered learning. Their clergy were beginning to come from the more prestigious institutions of learning. In a word, the protestant church was becoming respectable. The rugged, emotional, individualistic, experience-oriented theology of the frontier did not appeal to this new breed of churchmen.

There are undoubtedly many other factors behind the changes which occured in this period, but these capture the most important. Each movement will provide its own insight into the protestant church in America.

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The Challenge of the Social Gospel. With its roots and motivations in the struggles for life within the urban, industrial city, the social gospel challenged the traditional emphases of the American protestant church. According to Shailer Matthews, one of the early spokesmen for the social gospel, it was

> the application of the teachings of Jesus and the total message of the Christian salvation to society, the economic life, and social institutions . . . as well as to individuals.[77]

It obviously included many other elements including extensive criticism of the existing protestant churches, a progressive theology, a new social philosophy which explained the needs of society, and an active way of relating the church to the need for social reform and change in the church itself. It was liberal in that it held a very optimistic doctrine of man. The leaders believed that they were making progress toward the Kingdom of God, and that if they could just enjoin enough people with them, the Kingdom would become real. They also saw the social sciences, especially sociology, as the new and true way to diagnose the needs of society and to prescribe its cure.

The social gospel movement has roots which go back to the time of the Civil War, but it really began to surface in the 1870's. It grew steadily within the mainline

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[77]Ibid., p. 3.

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protestant churches until by 1910 or so it was an established part of the major mainline denominations' platforms and practices.[78]

The social gospel changed and expanded the church's understanding of itself to what was then called an "institutional church." By this they meant a church which supported institutions for social betterment. This was focused primarily in innercity churches, but also developed in some rural areas. This "institutional church" type of program emerged about 1880.[79] Hopkins writes about a typical "institutional church" in the 1890's:

> Institutional churches in the 'nineties supported kindergartens, gymnasium classes, boys' and girls' clubs, libraries, dispensaries, the free-pew system, open forums, employment services, clinics, study classes, popular lectures, sewing and cooking schools, loan funds, 'penny provident' banks, game rooms, soap kitchens, deaconess houses, hospitals and colleges.[80]

The term "institutional church" has hung on to express this very type of involvement in these social services and the myriad of administrative and monetary commitments which go with them. Another example of the way in which churches moved in this period comes from the campaign begun in 1912 by eleven protestant denominations as an evangelistic drive which was quickly turned into a social gospel campaign.

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[78] Ibid., pp. 290-291.

[79] Sweet, op. cit., pp. 373-374.

[80] Hopkins, op. cit., p. 135.

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In several cities in which this campaign, "Men and Religion Forward Movement," was to work in, careful sociological studies were made to determine the needs and, then, churches were asked to respond to the needs.

> The suggestions to the church proposed a thorough survey of local conditions, listing problems. Church members should be canvassed for specific social tasks, a social-service group developed in every church and such groups in various churches coordinated. Ministers should discuss social problems more frequently. Open forums were suggested, as were conferences of social action groups, publicity campaigns, and social-service revivals.[81]

The use of the word "revival" in terms of social service shows the fervor of the social gospel mentality of this period. The ministry was also affected by these changes in church activity.

Hopkins points to the clergymen's interests in the 1880's centering around the

> ethics of wealth, the dangers of monopoly, the religious problems of the cities, the tenement evil, and other issues created by the gigantic forces unleashed by the industrial revolution. This discussion rested upon what by this time had become a fairly well-articulated set of propositions.[82]

It hardly needs to be said that this represents a significantly different set of priorities than the agenda of a man like Peter Cartwright in the days of the revivals and camp meetings. The clergymen were expected to fulfill different

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[81] Ibid., p. 297.

[82] Ibid., p. 89.

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roles in their community as well as the traditional roles of the minister. Charles H. Parkhurst, when minister of the Madison Avenue Presbyterian Church, was instrumental in the muckraking that began the movement to unseat Tammany Hall.[83]

These changes carried over into a new understanding of the role of preaching. Thomson proposed to use "social preaching" as a methodology for social change:

> "The churches must train a new conscience to meet the temptations of a commercialized age." Preaching must be marked by "absolute and unflinching justice" and must provide the basis for effective operation on the part of the church with other agencies in the molding of public opinion that will effect reforms.[84]

The use of preaching to mold public opinion about social change is certainly a change from the evangelical emphasis of the century before. Yet this was an important role played by clergymen. Hopkins states that "clergymen were among the leading diagnosticians of the industrial maladjustments of the late 'seventies."[85]

These new roles were very crucial to the social gospel and were reflected in their understanding of ministerial education. The seminary is a place where change in the church is reflected quite early because of the comparative ease of adding a course or changing requirements for a

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[83]Ibid., p. 159.

[84]Ibid., p. 249.

[85]Ibid., p. 70.

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degree compared to changing a thousand local congregations or a general conference. The social gospel leaders had definite ideas on the needs of theological education. The plea for change centered around the expansion of the minister's education in three areas: (1) social ethics, (2) sociology, and (3) methods of social reform.

Social ethics was a new discipline. Professor Francis Greenwood, who according to Hopkins was the first social ethics teacher in the United States, wrote in the Independent in 1886 that the modern minister needs these new skills,

> because he is coming more and more in demand as the natural leader of the charities and temperence work, as a mediator between social classes, and as an advisor of community philanthropies. The modern world has called the church to an ethical revival . . . and if the theological schools do not undertake the social studies the minister will be unprepared for its great opportunity.[86]

Pleas also went out for the study of sociology and economics in the seminary cirriculum.[87] Washington Gladden believed that studying sociology would give insight into methods of reforming society.[88] Ely proposed that half of theological students' time "be devoted to the social sciences and that divinity schools be the chief intellectual

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[86] Ibid., p. 91.

[87] Ibid.

[88] Ibid., p. 108.

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centers for sociology."[89] It was common for theological students of this period to be taken to New York City on Christmas vacation for two weeks to tour the social services and welfare centers of the city.[90]

The Fundamentalist-Modernist Struggle. The social gospel movement and the change in theological systems were closely related. They can be superficially separated because they can be said to rise from different root causes, the social gospel from socio-economic changes and the modern theologies from intellectual and scientific changes. However, after the peak of the social gospel in the 1900's the liberal-conservative battle emerged in its own light as a battle within the church. World War I struck a deep wound in the optimism of the social gospel. Many of the basic affirmations of the social gospel were being questioned. One response to this blow from the war was a rise in the strength and tenacity of the conservative backlash. Sweet makes a strong connection between the rise of the fundamentalist movements and the simultaneous rise of groups like the Ku Klux Klan.[91] These tensions which surfaced were part of the American religious scene long before these crises.

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[89] Ibid.

[90] Ibid., p. 169.

[91] Sweet, op. cit., pp. 406-407.

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The liberal movement goes back to Horace Bushnell's writings in the 1860's.[92] The problems of Darwin's work and of "higher criticism" of the Bible soon became focal points of the discussions and controversies. The fundamentalist movement coalesced around a series of books published about 1910 called The Fundamentals: A Testimony to the Truth.[93] Over two and one half million copies of the twelve volume set were published at two laymen's expense.

> The doctrines set forth as fundamental were the virgin birth of Christ, the physical resurrection, the inerrancy of the Scripture in every respect, the substitutionary theory of the atonement, and the imminent, physical Second Coming of Christ.[94]

The modernist position may be summarized by the "use of the methods of modern science to find, state and use the permanent and central values of inheritied orthodoxy in meeting the needs of the modern world."[95] Battles raged on many fronts. Intradenominational fights were the common denominator of protestant experience of this time. The attempted trial of Harry Emerson Fosdick for heresy by his presbytery is a well known example. Yet the conflicts went beyond the churches to the culture generally. The widely publicized "Scopes Trial" on the teaching of the doctrine of

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[92]Ibid., p. 342.

[93]Ibid., p. 407.

[94]Ibid.

[95]Ibid.

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evolution in Tennessee schools, pitting Clarence Darrow and William Jennings Bryan against one another, is one of the best known examples.

The Situation of the Protestant Ministry circa 1925. The social gospel movement signaled a significant shift in the various modes of ministry for the American protestant clergy. The mid-nineteenth century minister was judged by how many souls he saved. This combination of the pastoral and priestly modes of ministry dominated the conception of ministry in that period. With the rise of the social gospel the modes of prophecy and governance gain equal status to the modes of the priestly and prophetic ministries. The social gospel emphasized prophetic inquiry and the judgment of society in terms of the Kingdom of God and the ethics of Jesus. The minister was to speak prophetically about the present situation. The concrete involvement of the church in social reform and service gave the minister great responsibility in the governing mode, both inside and outside the local parish church. The minister was to play an important part in attaining specific goals which were to bring about the Kingdom of God on earth. His governance was doing condrete work for God.

To summarize, the minister emerged from this period

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[96]Ibid., p. 409.

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of the history with no dominant mode of ministry demanded by the theology of the period. All of the ministerial modes had a demand upon his time. He did not share the concept of ministry of the early church where the priestly (sacramental and sacerdotal) functions were dominant, and the priestly act of preaching had become less important than it was on the frontier and more pervaded with the prophetic mode of ministry. The pastoral mode remained important, but not the demand to save souls of the frontier. The prophetic mode of ministry, both in the church and in the world, was emerging as a legitimate, albeit new, function of the minister. This does not mean that training, general acceptance, and proficiency was at the same level for each mode, but the basic theological mind set did not demand dominance of any one mode of ministry.

This progression brings the history of the ministry up to the middle of the first half of this century. Many of these same tensions and states of affairs exist today. However, as the movement gets closer to the present it is more difficult to sort out the trends from the passing gimmicks. Therefore, we will now explore the contemporary situation using the more scientific tools of sociology of religion to gain insight into the present situation of the clergyman.

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CHAPTER III

MODERN RESEARCH ON THE CHURCH AND THE MINISTRY

The social sciences have grown tremendously in the last century. They have not played the centrol role in the church that the leaders of the social gospel movement hoped they would, yet significant contributions have been made by social scientists to the church's understanding of itself and the world. Two different types of social science provide basic information for this dissertation. The first approach, sociology of religion, has contributed several significant studies on the church and the contemporary situation of religion in general. By surveying the research done recently in this field, the general contemporary situation in the church can be better comprehended. The second approach, organizational theory, is more theoretical. It provides categories and general insight into the ways in which organizations function. In particular, a study of role taking in organizations will provide a structured way to analyze ministerial role behavior.

The contemporary situation in churches is not one that can be easily generalized. There are many tensions and conflicts growing out of the recent history of the church and out of its trying to relate itself to the modern world. With the rapidly expanding specialized ministries and other

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trends, the fact is that there are too many changes now in process to come to any certain conclusion about the state of the church. The information gathered by the social sciences is promising because it provides managable information which gives a picture of the present situation in the church. The possibility of objectivity is greatly increased by the scientific data-gathering tools.

The discipline of sociology of religion is currently going through a period in which it is emerging with new vigor as an important source of "factual" information about the state of religion. The last decade has witnessed an important transformation of sociology of religion. As Hadden submits:

> While there is a very rich and provocative history of theoretical thought in sociology of religion, systematic empirical studies of religion have begun to emerge only very recently. Similarly, until very recently, there had been a long dearth of significant theoretical development.[1]

American sociology of religion seems to have made a significant shift about 1960. Prior to that, much of it tended to be done within the church and to be rather dull, statistical market approaches to church extension. Some sociologists were interested in the problems of the church and its ministry. Blizzard's work was basically the first study to use sociological methods to analyze these trends, yet Blizzard

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[1]Jeffrey K. Hadden, The Gathering Storm in the Churches (Garden City: Anchor Books, 1970), p. xxi.

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was still speaking from within the church and did not see any great crisis emerging or question any of the traditions of the ministry.

In the last decade, the so-called "secular" sociologist has entered the field with his scientific, statistical methodologies accompanied with the objectivity of being outside the institution of the church. With these new tools and perspectives, a new type of information began to be accumulated. The basic value of this data of sociology of religion is that these tools provide a general view of the situation in the church. The basic methodology used by the sociologists to investigate the church has been survey research, usually through mailed questionnaires. This statistical method provides information about the attitudes and perceptions of large groups of people.

The evidence presented here has been selected from recent works in the sociology of religion. They have been chosen because they are relevant to the problems of the minister's role in the community or because of their relationship to ministerial roles in general. Some of the information has been included because it gives insightful comments on the present situation in the church. Five sociologists will be surveyed: Blizzard, Pettigrew and Campbell, Underwood, Hadden and Stark and Glock.

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I. BLIZZARD

Samuel W. Blizzard's study centered on the roles of the minister. His results were written up in several different periodicals in the late fifties.

Blizzard analyzed the minister's roles by distinguishing between six practitioner roles that the protestant pastor is called upon to fill: administrator, organizer (both within and outside the parish), pastor, preacher, priest, and teacher.[2] He then asked ministers to "evaluate those six roles from three perspectives: importance, effectiveness and enjoyment."[3]

The rating for importance was designed to give a normative view of the minister's view of the roles he was called on to fill. From the most important to the least important, the ministers chose preacher, pastor, priest, teacher, organizer and administrator. Next the roles were rated by the ministers' perception of their effectiveness in the roles. The ranking from most to least effective was preacher, pastor, teacher, priest, administrator, organizer. The ranking for how much they enjoyed each role was the final ranking.

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[2]Samuel W. Blizzard, "The Minister's Dilemna," Christian Century, LXXIII:17 (April 25, 1956), 508-510.

[3]Ibid.

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> The pastor role was most enjoyed, but the preacher role was enjoyed almost as much. Medium enjoyment feeling was associated with the teacher and priest roles. The organizer and administrator roles were least enjoyed.[4]

When time actually spent on these roles was analyzed, the order was significantly different than any of the three above. The pastors spent two fifths of their time in administration, one fourth as a pastor, one fifth in preaching and priestly roles, with organizing consuming one tenth of the day and the rest, about one twentieth going to teaching.

In another article Blizzard compared what pastors viewed as effective traits for accomplishing their jobs with traits which led to success in the ministry.[5] The top three criteria for effectiveness were in this order: (1) character traits (of honesty, integrity, and others), (2) An out-going personality, and (3) skills as a pastor-counselor. For success in the parish, pastors felt that (1) general ability in the practitioner roles, (2) cooperation in denominational programs, and (3) an out-going personality were the most important.[6] He notes that "the dominant criteria

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[4]Ibid.

[5]Samuel W. Blizzard, "The Parish Minister's Self-Image of his Master Role," Pastoral Psychology, IX (December 1958), 25-32.

[6]Ibid., p. 32.

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appear to have secular rather than theological overtones."[7] Neither for success or effectiveness was organizing or community involvement considered important.

Blizzard also investigated what roles the ministers he studied used to define their basic understanding of the ministry.[8] The following roles are the one which they chose, and what percentage chose them as the defining roles of their ministry.

1.	Father-Shepherd	20%
2.	Interpersonal relations specialist	18%
3.	Parish promoter (program)	14%
4.	Community problem solver	10%
5.	Evangelist	8%
6.	General practitioner (three or more central roles held in balance)	8%
7.	Believer saint	8%
8.	Religious educator	4%
9.	"Lay Minister" (rejection of clericism)	4%
10.	Representative of church at large	2%
11.	Subculture specialist (rural, innercity)	2%
12.	Scholar	1+%
13.	Liturgicist	1%
14.	Church politician	1% [9]

In these data over one half of the ministers studied saw pastoral duties as the central defining characteristic of their ministry (father-shepherd, interpersonal relations, or parish promoter) while only ten per cent related their primary roles to the community outside the congregation.

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[7] Ibid.

[8] Samuel W. Blizzard, "The Protestant Minister's Integrating Roles," Religious Education, LIII:4 (July-August 1958), 374-380.

[9] Ibid., p. 375ff.

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Blizzard found that this same pattern held for both rural and urban ministers.[10] One cannot infer from this data that this same proportion would hold today, because the fifties was a very different time than the present. The minister had a relatively certain definition of ministry; there were not many major conflicts which reached into the church.

Blizzard's study of roles suggests that his differentiation between role importance, effectiveness, enjoyment, and time spent in each role is an important way of analyzing the role tensions and conflicts inherent in the clergyman's position. With some minor revisions, this framework will provide a substantial part of the written questionnaire given to each minister in the case studies.

II. CAMPBELL AND PETTIGREW

Ernest Q. Campbell and Thomas F. Pettigrew did an intensive, first-hand study of the ministers of Little Rock, Arkansas, during the racial crisis of 1957 and 1958.[11] It differs from the other studies outlined in this chapter because it gathers information by interviews. It resembles

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[10] Samuel W. Blizzard, "The Parish Minister's Self-Image and Variability in Community Culture," Pastoral Psychology, X:97(1959), 27-36.

[11] Ernest Q. Campbell and Thomas F. Pettigrew, Christians in Racial Crisis (Washington: Public Affairs Press, 1959).

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the methodology for research used in the case studies of this dissertation.

Pastors did speak up during the racial crisis in Little Rock. They were the only professional group to do so. "They have become a threat simply by voicing anti-segregationist sentiment at a time when no other respected leaders dared."[12] Campbell and Pettigrew related the minister's authority and ability to speak out on the racial crisis to five factors. They determined that each of the following factors increased the openness with which a minister spoke: (1) The higher the socio-economic status of the congregation, the more likely he was to be free to speak. (2) The longer a minister had been in a parish and whether in that time he had a history of speak out both led to his being able to speak. (3) The higher the turnover of members in the church, the higher was the ministers freedom to speak. (4) The minister was more likely to speak if he had support for his position by the "national headquarters" of his denomination. And (5) the more distance the issues had from the members of the church, especially where the question of integration did not directly effect the members, the more the churches tolerated minister's speaking out.[13]

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[12]Ibid., pp. 1-2.

[13]Ibid., pp. 97-99.

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One of the most insightful portions of Campbell and Pettigrew's study is where they analyze the techniques that pastors used to speak to the churches about the racial problems. This concentration on techniques is close to the purpose of the case studies in this study. The techniques were, of course, connected to the situation in Little Rock and the fact that it is in the South. However, some of the techniques are helpful to view in light of all situations, and some generalization of them is possible. In Little Rock one of the techniques was the "Law and Order" technique.[14] The courts had said that integration was the law, and the ministers pointed to its authority and that it should be followed. It is ironic that today the law and order syndrome is associated with conservatives, whereas in Little Rock it was the main cry of the liberals.

"The Messenger of the Lord Technique"[15] was another important way used to speak about the crisis. The minister played an angelic, in the sense of messenger, role in merely communicating the will of God. He limited himself to speak for God, and not for himself. It must take an awesome man to be able to do that.

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[14]Ibid., p. 100.

[15]Ibid.

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"The Every Man is a Priest Technique" was used to get the pastor out of any representative position.[16] The minister rejects the position that his opinion or position has any special weight, and, then, goes ahead and gives his opinion. Since every man is a priest, they have the right to agree or to disagree on equal footing.

One other extremely important and widely used technique is the "Deeper Issues Technique."[17] In this technique the minister does not face the problem directly, in this case the race problem, but he speaks to some deeper issue--like the brotherhood of man. He obviously does make statements about the problem, but not directly and not by dealing with specifics.

Two other techniques that Campbell and Pettigrew found used were the "Segregationists are Stupid"[18] and "God is Watching"[19] techniques. In the first, the minister builds his case by showing the inadequacies of the opposition. In the latter, the minister admonishes his parishoner to act with care and to "act like Christians," because God is watching.

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[16]Ibid., p. 102.

[17]Ibid., p. 103.

[18]Ibid., p. 104.

[19]Ibid., pp. 105-106.

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Pettigrew and Campbell drew fourteen hypotheses from their studies. Some of these are outside the realm of concern for this study, but several of them are very important to the direction of this dissertation. One of their conclusions was that "the support of desegregation is less in times of crisis than in times of non-crisis."[20] This does not match with what my expectations would naturally be. In the case studies, this conclusion will be tested in the churches studied. The parallels are interesting between Little Rock and Pasadena because Pasadena has just gone through a series of crises on school integration and busing.

Several of their hypotheses related directly to the minister's perceptions of his situation. They believed that ministers reacted better if they had support of leading ministers in their denomination in the area.[21] They found that a minister's age affected his supporting desegregation. If he was over fifty he was less likely to support it than if he was under forty.[22] A minister's success was "inversly related to speaking out."[23]

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[20]Ibid., p. 121.

[21]Ibid., p. 122.

[22]Ibid., p. 123.

[23]Ibid., p. 125.

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Campbell and Pettigrew also found that the situation in the church a minister served affected his speaking to the problems. If the church was engaged in a membership drive, building drive or fund-raising campaign he was less likely to speak out.[24] The pastor of a neighborhood church is more likely to speak for desegregation than the minister of a metropolitan congregation.[25] And interestingly, the more stable the membership of the church, the less likely the minister was to speak.[26]

Campbell and Pettigrew's research raises several questions which can be tested. They spoke about the minister's freedom to speak. This freedom will be an important subject to consider in the case studies. Some of the specifics they raised will also raise questions. Is it harder or easier to speak in times of crisis? How does financial stress and building drives affect the minister's ability to work in the community. How does "success" for the minister match up with speak out on controversies?

III. UNDERWOOD

The Danforth Foundation study of the campus ministry was a major study investigating many parts of the ministry

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[24]Ibid., p. 123.

[25]Ibid., pp. 123-124.

[26]Ibid., p. 124.

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other than just the campus ministry. Some of the categories employed in the study were used in chapter two. One important part of this study was a survey of parish and campus ministers. That portion of the study will provide the data of this section. Many persons worked with Underwood on this study; in fact, Jeffrey Hadden, whose work shall be used in this study, was a member of this team. Due to Kenneth Underwood's untimely death, the section of the report from which this material is drawn was not written by him. I am abstracting from that study the material that is applicable to this study. These data were gathered so that they could make comparisons between campus ministers parish clergy.

The study results emphasize the dominance of the pastoral and priestly modes of ministry, coupled with the general dislike for organizational and administrative activities on the part of most ministers. This is in tune with Blizzard's findings. Pastors, according to the Underwood study prefer the following activities, in this order: preaching sermons, leading public worship, administrating communion, winning a lost soul to Christ, helping a person or family resolve a serious problem, teaching and working directly with adults, reading the Bible, teaching young people, and conducting a baptismal service.[27] In this list,

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[27]Kenneth Underwood, The Church, the University, and Social Policy (Middletown, Conn.: Wesleyan University Press, 1969), I, 392.

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> no "goal-attainment" /governance/function requiring active leadership appears in the data before the twenty-fourth item, and even here the statement seems relatively innocuous, "taking a firm stand on some issue confronting the life of the church," where the 'score' was 168 /out of a possible 300/.[28]

The parish ministers expressed, as a whole, that the pastoral tasks and priestly tasks were preferred.

> It is the symbolic/theoretical--worship and sacraments--and the symbolic/rational--spiritual counseling--that pervade the imagery parish ministers describe, to the exclusion of functional action and institutional manipulation.[29]

Underwood's study, being on the campus minister, it is interesting to note that though the campus minister rates more consistently liberal than his parish counterparts, the predominance of the priestly and pastoral modes of ministry continues.[30]

> The parish minister preaches and administers the sacraments; campus clergy teach theology (or desire to). Men in the parish foster church fellowship; their campus counterparts establish coffee houses or "situations for dialogue." And they all enjoy counseling. In a word: stress on and manipulation of ideas and cultic symbols, on individual and small-group relationships, on teaching and advising that carry as corollaries an apparent insensitivity within their role images to the realities of power, corporate authority, and the demands of leadership that describe the goal-attainment or governance mode-of-ministry.[31]

As is obvious in the above, this study found that ministers

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[28]Ibid., I, 391-392.

[29]Ibid., I, 393.

[30]Ibid., I, 342.

[31]Ibid., I, 395-396.

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do not value highly the active involvement in the community.

> For campus and parish alike, organizational involvement in the external community securely reside in the "least enjoyed" possibilities offered to them and does not appear to be a significant source of role authority.[32]

Ministers are not purely consistent. Though they shy away from involvement in politics in their everyday professional lives,

> ninety-five per cent of all ministers report voting in the most recent federal election, a finding that most surely qualify them as the most politically conscientious professional group in recent history.[33]

Both Blizzard's and Underwood's studies have pointed to the preference for the pastoral and priestly functions of the ministry by most ministers. The one weakness of both of these studies is that they have not made denominational divisions, which are significant factors in this question of involvement with community issues. This situation does show that the evangelical mindset in the American church still remains strong, and that the changes which came with the social gospel have not had a universal acceptance by all ministers.

Underwood's study shows the heavy reliance upon the priestly and pastoral modes of ministry. Through the role analysis in Blizzard's model and other questions, is this

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[32]Ibid., I, 397.

[33]Ibid., I, 401-402.

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still the case? Where does the contemporary minister get his fulfillment?

IV. HADDEN

The Gathering Storm in the Churches[34] is Jeffrey Hadden's major work. It was conceived in 1964 and published in 1968. It compares the theological, social and political opinions of clergy and laity. "The central thesis," writes Hadden, "of this volume is that the Protestant churches are involved in a deep and entangling crisis which in the years ahead may seriously disrupt or alter the very nature of the church."[35] The civil rights and racial issues have "served as a catalyst to unleash the sources of latent conflict which have been gathering in Protestantism for more than half a century."[36]

Hadden posits three dimensions to the crisis: meaning and purpose, belief, and authority.[37] The crisis of meaning and purpose is basically the question of what is the church to be--a retreat from the world or part of its struggles? For the crisis of belief Bishop Robinson's Honest to God symbolizes the crisis for Hadden. He also points to the

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[34]Hadden, op. cit.

[35]Ibid., p. 5.

[36]Ibid.

[37]Ibid., p. 6.

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general decline in church attendance and the lessening influence of religion in society.[38] The crisis of authority surrounds the question of who is to be the power in the church. The American church has become more democratic. How far is it to go? Hadden emphasizes the voluntary nature of the church, especially of its financial affairs with the fact that the church depends upon the laity for funds. Hadden is asking questions which come directly out of the problems which developed in the church about 1925 and their influence today. He is looking basically into the liberal-conservative problem in the church to see where the different camps are located. His investigation also will look into the social gospel's influence on attitudes toward involvement in the "world."

Hadden made several significant discoveries about the contemporary Protestant clergy. One basic discovery is that denomination is a significant factor in the minister's position on these questions. Even with the "generation" problem in the ministry:

> younger ministers tend to be about as close or closer to older ministers in their own denomination than they are to ministers of their own age in other denominations. Thus, denominationalism appears to be a significant fact in determining what a minister actually believes about traditional theology.[39]

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[38] Ibid., pp. 25-26.

[39] Ibid., p. 60.

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Hadden also discovered another significant theological trend.

> In a profound sense, the Christian religion, for an increasing number of clergy, is a faith professing a heritage which instructs men in the meaning of life rather than a dogmatic tradition proclaiming ultimate reality.[40]

This shows how Hadden wrongly equates dogmatism as faith. This follows through his total study and weakens it considerably when he is dealing with theological matters.

Hadden studied in detail the relationship of social issues and religious beliefs.

> In summary, the data support the thesis that both theological position and /political/ party affiliation are manifestations of a more basic ideology or world view which Weber described as 'ascetic' Protestantism. While both theological position and party preference are significant indicators of this ideology, theology is a better predictor.[41]

In the same vein, Hadden cites studies by Johnson which show that,

> theologically liberal minister /are/ tending to influence middle-class congregations away from the Republican Party and theologically conservative ministers drawing working-class congregations toward the Republican Party.[42]

The most significant pattern in this area to which Hadden points is that the minister is likely to be more liberal than his congregation because higher-status churches recruit

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[40] Ibid., p. 68.

[41] Ibid., p. 93.

[42] Ibid., p. 94.

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ministers with educations from liberal schools.[43] This provides "built-in structural sources of conflict between clergy and laity in Protestantism."[44] Hadden finds that the divisions which have been recognized between denominations and broad streams of churches coming out of the fundamental and modernism controversies are manifested to some degree within most major protestant churches. The minister tends to be more liberal, theologically and politically, than his congregation.

However, belief and behavior often fail to correspond for the minister.

> While congregations have little influence on a minister's political beliefs, the evidence is substantial that they affect his behavior. In spite of the fact that a large portion of ministers feel they should have the right to speak out on significant political issues, only a very small proportion actually do so.[45]

Hadden finds that the laity differ from the clergy because their religious beliefs and their social beliefs do not have the same close relationship that they do for clergy.[46] Hadden believes this state of affairs further supports his thesis of a basic conflict between clergy and laity.

> The clergyman's new theology has moved him beyond the four walls of the church and prompted him to express

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[43] Ibid., p. 96.

[44] Ibid.

[45] Ibid., p. 100.

[46] Ibid., p. 108.

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> God's love in concern for the world, particularly the underprivileged, and in the desire to change the structures of society which have ascribed to many a lower and disadvantageous status in life. The layman, on the other hand, seeks comfort and escape from the world in the sanctuary of God. He does not understand why ministers are not satisfied to restrict their concern for their own fellowship of believers, and to the extent that clergymen move outside their own flock, they pursue a collision course with laity.[47]

Hadden is stating the case that the laity do not understand the move from the personalistic, evangelical conception of the church to one which includes a social, community witness to God's action in the world.

The racial crisis is the place where Hadden finds the greatest disparity between clergy and laity.

> The implications of these findings should be fairly clear. Conflict between clergy and laity in recent years over the civil rights issue is deeply rooted in fundamentally different views about civil rights and the role that the church and clergy should be playing in this struggle. What is perhaps the most surprising is that the overt conflict has not been more serious.[48]

One other major section of Hadden's research directly intercepts this study on the question of the minister's taking or failing to take positions on issues and becoming directly involved in social action situations. This portion of Hadden's study revolved around a school crisis in Chicago and a group of clergy in training at the Urban Training Center. The trainees were involved in a public march and had

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[47]Ibid., p. 111.

[48]Ibid., p. 181.

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the opportunity of being arrested for the cause. Hadden reviewed and researched the factors which influenced their decisions. Interestingly, their attitudes about civil rights, the question directly involved, had little to do with whether they chose to be arrested or not. They all basically agreed on civil rights.[49] Their denomination was a factor. Ministers from liberal denominations were more likely to be arrested. Even those who were completely free from parish responsibilities reacted in line with their denomination's stand on the problem.[50] There was a strong relationship, however, between how structurally free the ministers were and their choosing to be arrested. Ministers from innercity, integrated churches were all arrested, as were seventy eight per cent of those with non-parish jobs. Only one of ten suburban ministers chose to be arrested.[51] The younger clergy were also more likely to submit to arrest. The basic conclusion is that the professional position of the clergyman affects his actual involvement more than his attitudes.[52]

Hadden summarizes his findings by pointing to the complex role of clergy and the lack of a clear understanding

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[49]Ibid., p. 190.

[50]Ibid., p. 192.

[51]Ibid., p. 193.

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by both clergy and laity of the "new breed" of ministers. He sees liberal ministers finding escape hatches from the parish in denominational and interdenominational staff positions and specialized ministeries. He says that these escapes are near the saturation point forcing the conclusion that,

> the only way that clergymen can hope to maintain and further develop their involvement in social issues is to begin to think seriously about a strategy for engaging laity in the struggle.[53]

V. GLOCK AND STARK

Rodney Stark and Charles Y. Glock are two social scientists who have devoted significant time and effort to the theoretical and empirical study of religion in America. They have collaborated on two volumes of a six volume study based on the University of California Five-Year Study of Anti-Semitism in the United States, which was conducted for the Anti-Defamation League of B'nai B'rith. They have recently published a third study, the first of a three volume set, based on the data from the above studies, called American Piety.[54]

The hypothesis of the first of the books on anti-Semitism, Christian Beliefs and Anti-Semitism, is that

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[53]Ibid., p. 258.

[54]Rodney Stark and Charles Y. Glock, American Piety (Berkeley: University of California Press, 1970).

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orthodox Christian beliefs support particularism which leads to a negative image of Jews which supports and causes contemporary anti-Semitism. They conclude from their research that this is they case. In fact, they conclude:

> Conservatively, these findings would suggest that at least one-fourth of America's anti-Semites have a religious basis for their prejudice, while nearly another fifth have this religious basis in considerable part . . . Far from being trivial, religious outlook and religious images of the modern Jew seem to lie at the root of the anti-Semitism of millions of American adults.[55]

In Wayward Shepherds: Prejudice and the Protestant Clergy[56] Glock and Stark find support for the same pattern of anti-Semitism in protestant clergymen as they did for lay persons. There are minor differences in the two, but the basic pattern holds. The final chapter of the book, however, give a detailed study of ministers' attitudes and behavior from a survey of all protestant ministers in California. This excellent survey gives very interesting data for this study.

They began this chapter from a point of either pessimism or realism--depending upon your point of view. They refer to the work of Hadden and others to dispell the myth of the churches' being a large potential force in reshaping

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[55]Charles Y. Glock and Rodney Stark Christian Beliefs and Anti-Semitism (New York: Harper & Row, 1966) p. 205.

[56]Rodney Stark, and others, Wayward Shepherds (New York: Harper & Row, 1971).

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the thinking of the modern world.[57] They ask, "Is the giant really sleeping or is he too feeble to move?"[58]

They first examine how much ministers use the sermon as a vehicle to speak to the important social issues of the day. They found that

> approximately six per cent of the sermons given in California Protestant churches during the year preceeding the study were mainly devoted to social and political topics.[59]

Denomination was a strong factor in relation to this question, as it was for most questions. One third of the Methodists and Episcopalians preached on controversial topics five or more times in the last year, but only eight per cent of the Missouri Lutherans and nine per cent of the Southern Baptists did so.[60] It is important to remember that this year in which they gathered information included the McCarthy for President movement, the Vietnam War was at its peak, Johnson withdrew from the Presidential race, the Six Day War roled through the Middle East, Biafans starved and the assasination of Martin Luther King, Jr., exploded the ghettos of many cities. In the heat of this period of the racial crisis,

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[57] Ibid., p. 88.

[58] Ibid., p. 86.

[59] Ibid., p. 90.

[60] Ibid.

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> the majority of Protestant clergymen in California--not in Mississippi or North Dokota--had not devoted a single sermon mainly to racial problems during this year of death, turmoil and tragedy.[61]

Why the silence? The authors point to the importance of its theological roots. The theological convictions of the minister "strongly influence pulpit performance."[62] They point to several reasons for this. Conservatives feel it is important to point out human sin in their sermons, liberals do not.[63] Conservatives feel it is important to provide "spiritual uplifting moral comfort to those who are distressed."[64] To summarize, "it seems clear that conservatives tend to view the purpose of their sermons in terms of individual salvation and sin. And they define both in a relatively otherworldly way."[65] Again, the line is drawn in the same way it was in the early twentieth century. The other-worldly, evangelical emphasis is the key to understanding the conservatives in their silence, and its rejection is the reason for liberals vocal entanglement with worldly issues.

> We are forced to conclude that a major reason why clergymen high on doctrinalism are much less likely than

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[61] Ibid., p. 95.

[62] Ibid., p. 99.

[63] Ibid.

[64] Ibid., p. 101.

[65] Ibid., p. 109.

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> their more modernist colleagues to preach about the problems of race, war or poverty is that they see such problems as mundane in contrast to the joys of the world to come, and besides they believe these social ills would take care of themselves if enough men were brought to Christ.[66]

These findings generally support what Hadden found to be the case.

In American Piety Stark and Glock do a detailed analysis of contemporary Christian commitment. They have developed a way of analyzing commitment which uses five dimensions--belief, practice (ritual and devotional), knowledge, experience and consequences. This book emphasizes many dimensions of contemporary religious experience, of which only a small amount is immediately useful to this analysis of ministerial roles.

In their investigation of religious beliefs, they found that theological beliefs and denominational membership are connected.

> The radical theological formulations of the twentieth century have not been confined to the leading seminaries or to scholarly tomes. Among the rank and file of the mainline Protestant denominations they also receive wide support. Clearly, secularization has importantly gone on in these denominations. Admittedly these laymen do not cast their religious perspectives in the semantic complexities of the professional theologicans, but but theirs is an equally demythologized faith.[67]

This process has not occured in the more conservative

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[66]Ibid.

[67]Stark, American Piety, p. 55.

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denominations. This trend has had a significant effect upon notions of denominational similarities and differences. This situation "seriously challenges the common social sciences practice of comparing Protestants and Roman Catholics."[68] "This suggests that to a great extent when we speak of 'Protestants' as often we do in the social sciences we spin statistical fiction."[69] There are other characteristics which emerge only in those denominations which reject orthodoxy (in the sense in which Glock and Stark us the term). Those who reject "supernaturalism predicate their religious identity upon man-to-man ethicalism. Support for 'love of neighbor' and 'doing good for others' is highest in bodies where traditional orthodoxy is weakest."[70] This gives some credence to the movement of the social gospel into the mainline denominations.

In their study of "Churches as Moral Communities"[71] Stark and Glock found that the more liberal denominations tend to constitute religious audiences, that is, they watch more than participate in community gatherings. They are less bound to their congregations by personal friendships, and are less likely to participate in church activities.

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[68] Ibid.

[69] Ibid., p. 56.

[70] Ibid., p. 73.

[71] Ibid., p. 163ff.

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They are, however, more likely to be active than conservatives in other organizational outlets in their community.[72] Stark and Glock view this outside involvement as a sign of lack of involvement and commitment to the church. It seems, from their other findings, that this could better be interpreted as a natural outgrowth and acting out of their more ethical faith and its push toward involvement in social change.

They also found, despite contemporary mythology to the contrary, that protestants were moving away from conservative traditional orthodoxy toward liberal modernized theologies.[73] However, despite this movement, liberal denominations are failing to bring many of the people into the organizational fold, and, therefore, are not growing. They also read that a "general corrosion of commitment /is/ presently accompanying the acceptance of modernized, liberal theology."[74] They find that in this trend, church are

> presently failing to engage the ethical impulses of their members; regardless of whether or not they have retained orthodox religious views to the extent that persons have accepted the ethical preachments of Christianity they seem inclined to treat the church as irrelevant. Obviously, this bodes ill for the future of the churches. It means, in effect, that the churches

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[72] Ibid., p. 173.

[73] Ibid., p. 189.

[74] Ibid., p. 213.

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> have yet to find a substitute for orthodoxy which will guarentee their organizational survival.[75]

This is a very strong and complex statement about the direction of the liberal church today. It is one which will be tested in the case studies. Are they, in fact, losing commitment from their laymen as they accept more ethical dimensions to their faith?

Glock and Stark construct their indexes of religious "orthodoxy" or "literalism" as determinates of the belief status of the respondents. As a theologican, I have serious reservations whether such a doctrinaire approach captures the central axes of the Christian faith. They seem to predicate organizational viability with unswerving allegance to traditional doctrines. This view lacks a sense of history of the church. By reading Glock and Stark (or Hadden) one would think that no one questioned Christian dogma until 1900. Rimarus, Lessing, and many others were not ghosts, to say nothing of many early American deists and nineteenth century liberals. A vital process occurs when religion confronts an alien culture. A certain amount of adaption and reshaping of doctrine has been characteristic of the interplay of Christianity and culture. Glock and Stark speculate that the liberal churchman's tendency to be involved in many organizations outside the church coupled

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[75]Ibid., p. 220.

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with the conservatives tendency to be more related to the church shows a lack of commitment on the part of the liberal. This might be just as well seen as a natural outgrowth of a more social, less otherworldly, theology.

In other instances, they demonstrate that they interpret their data with strange twists. This is especially true on their wording of the questions on their belief index. They often make such a complete break between acceptance of traditional dogma and its rejection, that there is no ground for taking the doctrines of the church seriously but not literally. In dealing with life after death, they ask respondents to chech whether the statement, "There is life after death" as true, probably true, probably not true, or definitely not true. The other questions follow the same pattern. There is no response which might tap such possibilities as meaningfulness or usefulness of traditional dogma. They are really asking whether the respondent accepts first century world-views, rather than the depth of commitment of his faith.

Glock and Stark cautioned against lumping all protestants together, and, therefore, spinning "statistical fiction." However, they continue to do just that. Protestants have recognized this pluralism. It is curious that after they say this, they continue to rely heavily upon the "Protestant" average. Underwood's study also suffers from this criticism. His findings are severly biased by this.

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One problem in Glock and Stark is that in the section which studied the ministers of California, they relied completly on the minister's preaching to determine his position on social issues. There are many other ways in which a minister makes his position known to his parishoners. He may use educational settings, informal discussion, special speakers, outside resources, and many other ways to face these issues other than using the pulpit. It is necessary to consider more places than the pulpit for social involvement.

These considerations are not designed to undercut the value of these studies, but to raise some of their problems so they can be used realistically and within their limitations.

The most helpful finding was the strong relationship shows between denomination and theological position. These studies have shown that denomination is an important force in determining the theological position of a minister. Since the ministers for the case studies have been drawn from the three most liberal denominations (Episcopal, Congregational and Methodist) the task of singling out their differences in style and operation is easier if the theological differences can be diminished. Stark and Glock's work supports such a process.

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VI. CONTEMPORARY ROLE THEORY

The concept of role has been used rather loosely up to this point. This was possible because the basic thrust of this paper is not to be an exercise in social science, but one which would inform a pastor in his work in the community. Because of this, the emphasis and jargon have been "churchy" and theological. Before getting into the case studies, it is necessary to draw more directly on social science knowledge and vocabulary to help ask the correct questions and to organize the data gathering machinery. Chapter seven of Daniel Katz and Robert L. Kahn's The Social Psychology of Organizations[76] entitled, "The Taking of Organizational Roles," builds a theoretical framework to understand the forces which influence persons who perform roles within an organization. It is exceptionally helpful for the case studies because it isolates and names the different forces which influence the role taker, in our case, the minister.

Several new role analyses terms need to be defined. An office is a "particular point in organizational space."[77] The office which will be the center of this research is the

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[76]Daniel Katz and Robert L. Kahn, The Social Psychology of Organizations (New York: Wiley, 1964).

[77]Ibid., p. 173.

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parish minister.

> Associated with each office is a set of activities or expected behaviors. These activities constitute the role to be performed by any person who occupies that office.[78]

The role set is all persons who are related to the office holder in that organization.

> The prescriptions and proscriptions held by members of a role set are designated role expectations. In the aggregate they help define his role, the behaviors expected of him.[79]

The role episode (Figure 1) is a representation of the process by which role expectations are sent and received. The sent role is the set of expectations which are communicated to the focal person by the role set. "For each person in an organization," say Katz and Kahn,

> there is not only a sent role, consisting of the influencial and communicative acts of the members of his role set, there is also a received role, consisting of his perceptions and cognitions of what was sent.[80]

The sent role gives the organization's expectations; the received role immediately influences behavior. Role behavior is what the focal person does in response to the influence and information received from the role senders.[81] Arrow 2 in Figure 1 represents the process of feedback on

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[78] Ibid.

[79] Ibid., p. 175.

[80] Ibid., p. 177.

[81] Ibid., p. 183.

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role behavior to the role senders. This shows that this is really a process of episodes which give growth to full understanding of the role.

It is important that this diagram (Figure 1) is about a single role. There may be multiple activities, roles and offices. There may be multiple activities in a single role, multiple roles in a single office, or multiple offices in a single person.[82]

This setting of roles lends itself to an understanding of role conflict. "Role conflict /is/ the simultaneous occurance of two (or more) role sendings such that compliance with one would make more difficult compliance with the other."[83] There are two basic types of role conflict. Intra-sender conflict is when there is conflict in the message from one sender.[84] For instance, if someone is ordered by his boss to do a job, but refused the tools to do it by the same person. Inter-sender conflict is when there is conflict in an individual's roles. If a man's job and his homelife get in the way of each other, he has conflict between the roles he has taken. Person-role conflict happens "when role requirements violates needs, values, or

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[82]Ibid., p. 180.

[83]Ibid., p. 184

[84]Ibid.

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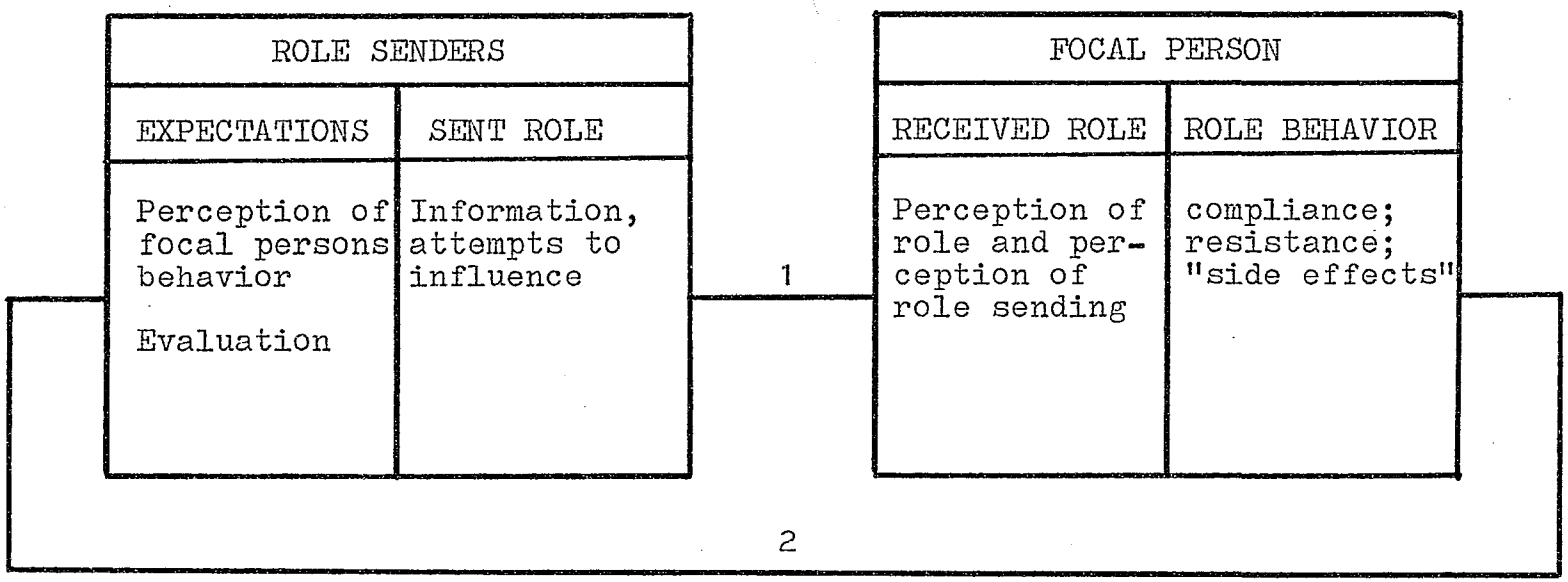
FIGURE 1

THE ROLE EPISODE[85]



[85]Ibid., p. 182.

capacities of the focal person."[86] To use the minister's situation, if he is asked to preach a temperence sermon because of denominational rules and he does not believe in abastainence, he suffers person-role conflict.

Obviously, Figure 1 only gives the rudiments of the process of organizational role taking. Figure 2 fills out the process. The circles, instead of representing the events of the role episode, represent enduring states of the organization, the person and the interpersonal relations between the focal person and the role senders. The organization's factors (A) involve a set of variables such as organizational size, its history, location, and other such factors. The attributes of the person (B) are "all those variables which describe the propensity of an individual to behave in certain ways--his motives and values, his defense preferences, his sensitivities and fears."[87] The interpersonal factors (C) deal with the focal person's relationship with the members of his role set.

Each arrow in Figure 2 represents a vector, a force which influences the focal person in his understanding of the role and of his behavior in the role. Using Katz and Kahn's terms these forces can be categorized as follows.

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[86] Ibid., p. 185.

[87] Ibid., pp. 187-188.

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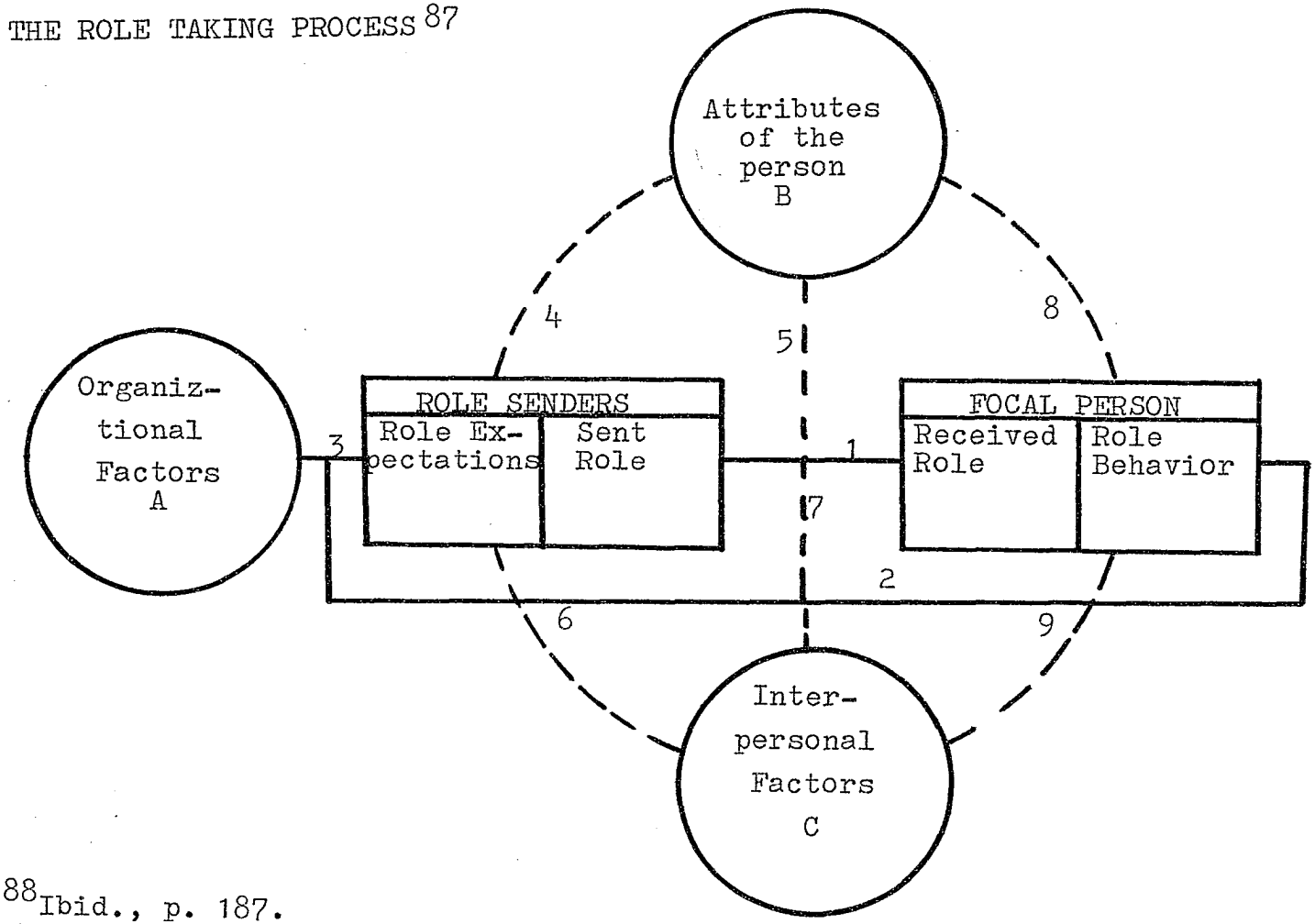
FIGURE 2
THE ROLE TAKING PROCESS [87]



[88] Ibid., p. 187.

The Role Episode

Arrow one is the relationship between role expectations and response. Many factors influence this process as shall be seen below. It is basically the crux of role taking. It is the way in which roles are imposed upon people.

Arrow two shows the feedback effect of role behavior on role expectations of the role senders. This process of feedback serves to keep the focal person's understanding of the role in constant change and redefinition. Roles are not fixed.

Arrows one and two represent the two basic forces in the role episode. The process occurs over and over again. The role set has expectations which are sent to the focal person. He perceives them and translates them into concrete behavior which is seen and evaluated by the role senders who arrange their expectations of the role taker.

Organizational Factors

Arrow three represents the influence of the state of the organization on the way in which the role taking process is shaped. It is the "causal relationship between organizational variables and role expectations."[89] In Katz and

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[89] Ibid.

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Kahn's words:

> This category of findings reminds us that role expectations and the process of role sending do no arise as spontaneous and idiosyncratic expressions on the part of the role senders nor as simple responses to some previous behavior of the focal person to whom the expectations were sent. Such factors serve only to mediate the major determinants of role-sending which are to be found in the systematic properties of the organization as a whole, the subsystem in which the role senders are located, and the particular position occupied by each.[90]

This means for this study that a good deal of role expectations of parishoners and persons around the minister come from the fact that the organization is a church of a certain tradition, of a certain size, in a particular community and made up of a social strata. Objective data such as this is one important variable in role processes.

Personality Factors

Arrow four demonstrates that personality factors are determinants of role expectations. This arrow's influence is that personality traits evoke or facilitate certain evaluations or behaviors from role senders. This factor has not received a great deal of research but fits our experience and common sense. If you have worked for several superiors or had to supervise more than one person, you know that personality factors do significantly influence the process. The minister's personality has taken an important

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[90]Ibid., p. 191.

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in the role set's evaluation of his performance.

The personality factors which mediate between role expectations and response are the subject of arrow five. Each man's personality responds in a unique way to the role expectations sent to him. To use a simple example, a great deal of pressure from the role senders may just cause one to refuse to change. A "thick-headed" person may require a great deal of pressure before he gets the message and changes his behavior.

Katz and Kahn believe that a person's personality is affected by taking roles. This is represented by arrow eight. Little documented research has been done on this process. It will not be a major part of this study, yet it does have implications for the intentional style of operating a role. If a minister sees himself as a deliberate role taker, will his personality change?

Interpersonal Relationships

The interpersonal relationships skills of the focal person intervene at the same points as do the personal factors. Arrow six details the effect of interpersonal relations on role expectations. "The expectations held for and sent to a focal person depend to some degree on the quality of interpersonal relations between him and members of his

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role set."[91] The other side of the same coin is represented by arrow seven. "He will also interpret differently the role sendings he received, depending on his interpersonal relations with the sender."[92] Arrow nine represents the feedback process of role behavior on interpersonal relations. If the role set "like" the behavior of the focal person, they will probably be nicer to him and present a more positive feeling toward him. If he constantly fails to meet their expectations, it will also affect their interpersonal relations. This process of maintaining a good relationship with disatisfied role set members will be an important part of the case studies.

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CHAPTER IV

FIVE CASE STUDIES

The overall purpose of this research is to gain insight into the contemporary mainline protestant minister's role in relating to the community around his church and the social problems which intersect this social matrix. The research on the history of the ministry and the present situation as described in contemporary sociology of religion has laid the groundwork for this chapter. The design of this chapter is to present the situation in the five church situations and the five ministers serving them in a unified, understandable manner.

To accomplish this, two tasks must be completed before the case study analysis begins. First, the data gathering process must be reviewed and criticized so that the reader knows how the information was assembled, and, therefore, have more insight into its potential value. The second task is to construct an outline which will be a skeleton for each of the case study analyses so that uniformity of structure will lead to more logical and consistent comparison between the situations.

I. THE DATA GATHERING METHODOLOGY

The information gathering process was done totally

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by the author. Interviews were the basic technique used, but these were supplemented by written questionnaires. As mentioned in the introduction, this methodology was chosen because it seemed to represent the best way of gathering the type of information which was desired to illuminate the goals of this study--insight into the role behavior of ministers serving local parishes.

The actual interview formats can be reviewed in the appendix, but a word about the manner in which they were created is in order. The totality of the background research was reviewed and all significant questions or findings or problems were noted. These were compiled and categorized into broad areas. They were then edited to as concise a form as possible which was the form used in the questionnaires. They were then separated into two broad categories. One was a group of questions which were best answered by the interviewee in a written manner where he had time to ponder over his responses. The other were questions which seemed best suited to be answered in dialogue with the interviewer. The first group of questions were given in written form to the interviewees.

Some of the questions examined in the history of the ministry and in contemporary sociological studies had to be eliminated from the questionnaire in order for it to be of managable size. A very careful attempt was made to include all of the important information, but obviously, the

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author's viewpoint and biases did probably influence which questions were used and which were disgarded.

The actual interview with each minister lasted from one to two hours. Each question on the interview format was asked in each interview. Enough freedom was maintained to allow a dialogue to take place in order to gain the most useful information. In each interview, many questions were rephrased or new questions asked to clarify responses to the original questions. Every attempt was made to have an open dialogue between interviewee and interviewer.

Because of the minister's closeness to the church, his professional ties to it, and the primary focus of this study being on the minister, emphasis has been placed on his self-evaluation in the analysis of the case study situation. In most cases his response is the starting point for the response to a question and the corroborating witness's responses are used only when there is significant differences between the minister's view and the corroborating witness's testimony.

The corroborating witnesses were chosen in two ways. The ministers were each asked to give the name of one person in their congregation whom they felt knew what they were trying to do in their ministry and who could express it to the author. This person was contacted, interviewed, and again asked the same question, this time emphasizing the need to have someone who may speak from a different

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perspective. No attempt was made to get someone who was against the minister, but only to gain a different perspective than the first corroborating witness. The interview format for these witnesses was question for question parallel to the minister's, although it was slightly altered in the method of administration. The ministers were given the written questionnaire before the interview. The corroborating witnesses were given the written questionnaire at their interviews. The written questionnaire was reviewed with the interviewee before he filled it out, whereas with the ministers the written questionnaire was filled out by the minister and then reviewed with the interviewer at the beginning of the interview. The only rewording of the questions was that which was necessary to make the questions sensible to a third person view of the minister rather than the questions asking for the ministers to reflect on themselves.

There were several basic categories of questions asked in the interviews. The first section was biographical in a broad sense. The ministers and witnesses were asked to give their perception of the minister in general, and in particular, his skills and personality traits. There were a few questions designed to gain information about the situation in the church on such things as the financial status of the church, its socio-economic status, and the age of the membership.

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The next section centered on the role attributes described in Katz and Kahn's research. Each interviewee was asked to review the minister in terms of the three basic sets of factors which influenced role taking in organizations--personality attributes, interpersonal attributes, and the organizational situation. Following this they were asked to reflect on the role expectations of superiors (bishops, denominational executives) and of the laymen of the church. They were asked to reflect on whether or not the minister reacted to feedback on his role behavior.

The next major section dealt with specific questions about the history of the minister's and the church's involvement in social and community problems and the reflections of the witnesses on specific problems of social involvement in churches. This was followed by several questions on the clergy-laity gap.

The final group of questions was designed to gain insight into the theological and ethical patterns of reasoning on the part of the ministers. After completing about one half of the interviewing, it became obvious that these questions were not gathering the desired data. There were several reasons for this failure. The questions were of a nature that the laymen had difficulty understanding the questions themselves, and even more trouble stating their minister's viewpoint. The responses did not have much variety to them. Almost all of the answers were identical

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from both ministers and laymen. The basic problem was that the questions were not well enough designed to gather the desired information. These questions were dropped from the interviews at this point. The freedom to drop them was felt because the information sought was being gathered in the answers to the other questions and in the general pattern of responses given by the ministers and corroborating witnesses. Therefore, the theological problems will be dealt with in general, that is, without connection to a specific set of questions in the interview formats.

Finally, both ministers and corroborating witnesses were asked to supply any information not asked for in the written or oral questions which would be helpful to the interviewer.

The written questionnaire consisted of three main sections. The first was a role analysis very similar to Blizzard's using the importance each minister placed on ministerial roles, the effectiveness he had for filling each of the roles, his enjoyment of each role, and the approximate time spent in each role in an average week's work. For the corroborating witnesses, the questions were reworded so that they were asked to give what they felt was the minister's view of the importance of the roles, their view of his effectiveness in the roles, and their views of his enjoyment and time spent in each role.

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The second section of the written responses asked the ministers and corroborating witnesses to list three resource persons, living or dead, with which the minister could benefit in two days learning from each. This was designed to be an attempt to find perceived weaknesses. The ministers generally answered in this manner. The corroborating witnesses generally answered what they felt the minister was most interested in, instead of his needs.

The final section was a force field analysis where the ministers and corroborating witnesses were asked to give the forces pushing the minister toward community involvement and the forces impeding him. The responses generally reiterated data gathered in the other questions, and, therefore, will not be referred to often in the analyses of the case studies. One basic reason for including this question is because it forced the ministers to reflect on these forces before the interview. It was hoped that this might make them more aware of the forces.

There was not a pattern to where the most useful information surfaced in each situation. Therefore, with each minister and church different portions of the information gathered will dominate the discussion. No attempt has been made to present the totality of the data from each church. To do so would be a collection of much unusable information. An attempt has been made to edit the information in a manner which highlights the most useful and

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distinctive aspects of each minister and yet giving an overview of the situation in each church.

To maintain anonymity the churches will be referred to as "church one" or "church two." The ministers are also listed as "minister one" or "minister two." The numbers correspond so that "minister one" is minister of "church one." A corroborating witness is referred to as "corroborating witness" or just "witness." Even though the case studies are written up in an anonymous manner, anyone who is familiar with the churches in the Pasadena-Altadena area will recognize very easily which churches and ministers are studied. The purpose of keeping anonymity is not to hide who the ministers and witnesses are, but to take the focus off the individuals, and place it on the situation and the role factors active in that situation.

II. OUTLINE OF THE CASE STUDY WRITE UPS

A uniform outline will be used to write up the case studies. The outline is based on the same schema as were the interview and written questionnaires, yet it has been arranged to provide the most usable categorization of the assembled data. The outline is present in the text for the reader's easy reference.

I. Role Attribute Analysis (Katz and Kahn)

A. The factors in the organizational situation of the church which shape the role the minister takes

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1. The history of the church and the minister in that situation

2. The perceived organizational factors as given by the interviewees

3. The role expectations of the superiors and the laymen of the church

B. The personality attributes of the minister which affect the role he fills

1. The biographic background of the minister

2. The perceived skills of the minister and the weaknesses reported on the "ideal resources" question

3. The satisfaction of the minister in his present professional position

4. The goals of the minister in his present situation

5. The minister's view of the ministry in general and the way he goes about fulfilling it (the information gathered by the role analysis instrument designed by Blizzard)

C. The minister's interpersonal skills and the state of interpersonal relations in his role set

1. The minister's style of being a minister

2. The minister's perceived ability to relate to the leadership of the church

3. The minister's perceived response to feedback on his role behavior in the church

4. The reward system for the minister

II. Theological Stance of the Minister (from the totality of the questions asked)

III. The church and its relationship to community and social problems

A. The techniques used in the church by the minister to confront social problems and to serve the community

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B. The preaching style of the minister on social problems

C. The issues which are "too hot" to preach on in this church at the moment

D. Specific responses to problems raised in research

1. Are social change or direct aid programs best received?

2. Does this congregation respond best to crisis or non-crisis social problems?

3. Does the clergy-laity gap exist in the church and, if so, how is it dealt with?

E. The force field analysis of the forces affecting community involvement

Iv. A summary of the situation in the church and in the way the minister fills his role (with interpretive comments in relationship to this particular situation)

Two points must be restated before moving on to the case studies themselves. First, not all of the questions in the format will be answered in each analysis because they may not provide significant answers. Secondly, these write ups are designed to give insight into each church and not to compare the results from each church. That function will be performed in the conclusion.

III. CASE STUDY ONE

Being affiliated with both the Universalist-Unitarian and Congregational denominations, church one is a formally liberal church. Its present state is that it is liberal both in the classical theological and intellectual senses and in the people that make up the membership of the

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church. The congregation is basically upper-middle class, affluent, well-educated, white liberals. The church draws from a large geographical area, with active members coming from as far away as West Los Angeles.

Church one has two staff members who form a close team, though on the surface they appear to be very different types of persons. They realize their differences and use them to minister to the church.

There are two organizational factors which are central to understanding the present situation in the church. The first is that it has a well-functioning board of trustees. The second, and dominant force in recent months, is that a new freeway route in Pasadena goes over the present site of their church buildings. They, therefore, have had their property condemned and have been forced to relocate at rather high cost. Their present building is the oldest church building in Pasadena and of a traditional church architechure. Their new building will actually fit the mood and mindset of the congregation more closely than their present one. Moving has forced them to raise a considerable amount of new money for construction. Even with a relatively strong financial backing, this has placed financial and administrative pressures on the minister and the board. The church has about four hundred members.

The role expectations are shaped by the liberal tradition of the denomination and the church, yet they do

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not differ greatly from those to be found in traditional protestant churches. The denominational hierarchy places little expectations on the pastor because of the congregational polity of the denomination, yet there are some expectations on the pastor. The main one is, in the words of the minister, that he should not "wreck churches." The normal expectations of participating in denominational activities is present. One unique pressure is that the denomination expects a high degree of social activism from its clergy.

Minister one feels some very real expectations from the lay people of his church. These expectations are shaped by both the traditional forms of the ministry and the traditions of the Unitarian-Universalist denomination. When minister one was called, the church was asking for a strong leader. Both minister one and the congregation expect this from their pastor. He is looked up to as the leader. As one witness said, "we expect him to be a spiritual and philosophical leader. We expect him to be a positive influence in the community and to represent us well." The church places pressure on minister one to do more calling. Some members expect him to be more of an advocate on social action issues and to openly commit himself more to issues. He feels pressure from people who want him to be a personal friend. He does not feel he has the time. He feels that people expect him to support and be active in their "pet projects" and to take advice on the issues in the church.

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Minister one is a graduate of Harvard College and the Harvard Divinity School. He has served Unitarian-Universalist churches in Massachusetts and Texas before coming to church one in 1969. He perceives his basic skill being the "capacity to apply analytical logic" to the problems of the church. He feels that he is strong in administration and management. His "capacity to survive as a minister to a congregation by interpreting what I am doing in any specific instance" reveals this skill to his mind. When mentioning the three resource people he would like to have he mentioned Channing as a working minister, William James as a philosopher and psychologist with a religious understanding and Machevelli as a sociologist who understands people and power.

The corroborating witnesses see his skills centering in his intense and fine intellectual abilities. He is seen as being able to sort out issues and make "wise" decisions about the future of the church. He seems to be articulate with his feelings and just in his dealings with other people. One corroborating witness emphasized his keen love of his work which dominates his style so that he can not be deeply involved in other people or causes outside his vocation. The other witness saw him as open, friendly, and full of empathy for others. He was perceived as "sincerely caring for other people."

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There was complete unaminity between minister one and the witnesses that minister one was completely satisfied in his ministry in church one and that he was more happy here than ever before in his ministry. He personally feels that this church provides the full range of demands which tax his abilities to the fullest and the church provides the power and resources he needs to accomplish the goals he holds for himself and the church.

Minister one feels that he has one basic goal. He wants to create a pluralistic church which meets the needs of a wide diversity of people and their interests. He wants to "have a fairly efficient set of structures which allow people to minister to each other with each person seeking out what turns him on." His role is "to remind people of the discipline needed to get to joint goals together." As will soon become evident, this goal is the central unifying force in minister one's ministry. He sees his job as creating organizations in the church which provide as many avenues as possible for the members of the church to find their own place and their own fulfillment. The church should meet needs that are not being met by other institutions in society. For instance, he feels that the church can provide some of the fellowship which has been lost in the disintegration of family life. All three of the witnesses saw this as a central thrust of minister one's ministry. However, the corroborating witnesses saw more institutional goals

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than did minister one himself. They saw him wanting to make church one a "viable and rich church /of the Unitarian-Universalist tradition/ for the whole San Gabriel Valley." The normal goals of financial solvency and membership growth were also included by the corroborating witnesses.

For a more complete look at minister one's view of the ministry, the role analysis of Blizzard's is helpful. In terms of the importance of the various ministerial roles, minister one chose an order which represents the above data on his style. He added a role which he called "being a concerned human being" as the most important role for his ministry and, then, followed this with administrator, preacher, priest, pastor, organizer, and teacher, in that order. He feels effectiveness in these roles in just about the same order as importance. His first level of effectiveness is in administration followed by "being a concerned human being," priest, preacher, pastor, organizer and teacher. His level of enjoyment shifts slightly with preaching becoming the most enjoyed with the other roles following in the same order as their importance. He reports that he spends about sixty five hours per week in these roles. He reports that "being a concerned human being"permeates his whole ministry. After this he feels that he spends twenty five hours per week as an administrator, twenty as a pastor, and twenty more in preaching. Organizing takes five hours and the priestly role six, with under one hour in teaching.

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The corroborating witnesses very closely paralleled minister one's perception of himself. In fact, there was no significant variation except that both witnesses felt that minister one was a more effective preacher than he indicated he was.

The dominant interpersonal feature in minister one's style is the almost complete reliance, both for himself and those who relate to him, on relationships built on his being in the leadership role. He sees himself as "a symbol of the religious values of the community." He is an "ecclesiastical strategist" in the eyes of one of the witnesses, placing his own success on the same level as the church's success. He relates to the church as a tactician and "brooder" over what direction it should take. The institutional survival of liberal religion is perceived to be more important to him than any one person or cause. In this leadership role he strives to project a clear image so that "people will think they know me." He feels that his major weakness in interpersonal relationships is that he is "impatient with the small talk and banter" which make people feel comfortable and cared for. The corroborating witnesses affirm the dominance of the leadership role, yet they see him also having a high level of ablility to relate on other levels.

The process of feedback on role behavior is another side of the relationships in a church. To understand this

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problem the ministers and corroborating witnesses were asked to reflect on how much control feedback from members of the church had on the minister's behavior. The unanimous conclusion was that the members of church one have "precious little" control over the behavior of the minister. He was seen as open to other positions, but he always articulated his own views clearly and seldom changed his mind. He felt that the feedback usually came to him in a direct, straightforward manner.

In the relationships, the minister felt that he was rewarded several ways. His salary was a primary one. It is in the top ten percent of his denomination. This gives him a sense of being wanted and that he is a valuable person to the church. He gets satisfaction out of the love of the people around him and out of the fun he has doing his job. Those around him see his reward coming from a sense of the church's moving forward and in the "respect, admiration, and love" of the congregation.

To summarize, the interpersonal relationships in church one a basically functional. They are designed to accomplish goals within the church. The dominant relationships are instrumental, yet there is a strong set of very caring and affectionate ties.

One of the most difficult factors to isolate in the case studies is the theological position and persuasion of the minister. Yet, because it is so important to the task

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of this study, it will be attempted. Minister one's overriding theological concern is the preservation and continuation of "liberal theology" in Pasadena. He has emphasized this difference by asking the Ecumenical Council of the Pasadena Area Churches to eliminate some traditional Christian terms in their public statements which make it difficult for church one to support them. He consciously allies himself with a form of cultural Christianity where the best values displayed in the culture are also the highest religious values in the church. Yet, minister one has definite tendencies toward more traditional views of the church.

For instance, he strongly believes in the separation of church and state. He feels that the major role of the church is to provide "moral sensitivity" in the midst of society, instead of direct political or insititutional involvement. In worship he holds to fairly traditional forms. Minister one is a man who is very much in the liberal tradition, yet still tied to many traditional beliefs about the church.

The data assembled to this point provide the groundwork for looking at the specific aspect of the church which is this study's focus--the investigation of the manner in which the role of the minister and his style affect how the church is involved in the community and in social change ministries.

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Many different types of social action programs and classes have been used in church one, yet one principle has dominated their activity under minister one. Minister one has led the church toward a pluralistic, ad hoc approach to community involvement. He feels that it is absurd for the whole church to take formal stands which are not accepted by every member, so he is reluctant to use the board of trustees for making pronouncements. When they do make statements, they speak only for the board of trustees and not for the church as a whole. To make room for all groups in the church, he has tried to make the interests of all people available in the different programs of the church and to make room for people in the church to initiate action on their own concerns. To facilitate this, he has eliminated the "social action committee" and moved toward a totally ad hoc approach. One way that has been used to form these ad hoc groups is to use the coffee hour after Sunday worship as an open platform where individuals or groups in the church can organize or publicize their projects, classes or causes. The only requirement to have a "booth" on the patio is that you be a member or friend of the church. The church newsletter is likewise available to all people of the church. The only requirement in the newsletter is that all articles be signed by the person who wrote it. This includes the ministers. This makes all articule personal. In this system, minister one sees his function being to make

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room for and facilitate all of the groups in the church instead of being an initiater and participant in all the activities himself. He believes that this system calls for more responsibility from the lay people and gives more freedom for them to act as they want without constriction from the church's official bodies. No longer is social concern limited to one committee but it is the responsibility of every member to support and organize around his particular interests. This type of action has spawned several ongoing groups, including a Racial Understanding Commission which is an outgrowth of an ad hoc Project Understanding group.

Preaching's primary purpose for minister one is to raise the consciousness of the church community to the needs of the community, nation and world. With this stimulus, ad hoc responses are urged. As one witness said, this makes for a "one to one accountability" between issues and action for everyone in the church including the staff. Minister one's preaching often faces social problems directly. He does not try to give direct instruction or moralisms in his preaching, but he does give his views, insights and opinions largely biased toward his intellectual strength to clarify issues instead of suggesting direct action or taking sides. He tends to most often to be "more of a voice than a body" on social issues. His general pattern is that he does expect other persons to form their own responses. The

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congregation does not balk to his style of preaching to social issues because, in the words of one corroborating witness, "they expect it."

Each minister and witness was asked to point to issues which were "too hot" to handle in the pulpit at this time. Minister one did not point to any one social problem that he felt was touchy, but he did point to a general problem with troubles the liberal mindset of his parishoners. The problem is where do individual rights end and the rights of all people begin? He used the example of limiting families to two or fewer children. One corroborating witness was more particular in his analysis. He felt that giving money to groups like the Black Panthers would be very controversial, as would facing some problems of sexuality and sexual mores. Another hot issues concerned continuing internal debate about whether the church should discontinue its relationship to the Congregationalists. The other witness did not feel that any social issue would upset the congregation if it were handled in the same manner as such issues have been handled in the past.

One of the particular goals set for this study was to gain answers to specific questions raised by studied done by sociologists in recent years. The first question selected for this study was the hypothesis of Pettigrew and Campbell that churches reacted best to non-crisis situations rather than to situations of crisis with high emotional

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reactions. The court imposed bussing in the Pasadena Unified School District, along with the resulting attempt to recall the members of the school board who supported desegregation, created a great crisis in the recent history of the community. Each interviewee was asked if he felt that his church reacted best to crisis or non-crisis situations, with bussing and the recall election being symbols of crisis situations. In church one, two of the witnesses said that their church reacted best toward crisis situations. The third witness, not the minister, felt that the present pressures on finances from building and the concern for their survival as a church made for the more conservative approach where they were presently reacting best to non-crisis issues.

The second problem grows out of the tension in the church coming from the social gospel-Fundamentalist controversy. It is the question of whether a church will respond best to political or social change issues like racism, economics, welfare systems or peace, or will they respond best to direct aid to individuals and such problems as hunger, medical care, and some phases of housing. The contemporary assumptions is that direct aid is much safer than social change in the church. This is not the case in this church. Two of the witnesses said that political questions were easier to work with and the third witness felt that they were about equal in difficulty. One reason given for this

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direction is what they called the liberal church's negative reaction toward much of the traditional "missionary" and evangelical work of the church. They felt that this approach was out of step with their understanding of the task of the church.

The third and final problem were the questions raised by Hadden's study on the gap between clergy and laity. An interesting situation arises in the response to this question in this church. The minister perceived that a gap does exist, yet the corroborating witnesses feel that it does not exist. The minister believes a gap does exist on both ethical and political issues, but not on theological or metaphysical issues. He believes that since there is not a gap on theological or metaphysical issues, which is the central understanding which brings the membership of church one together, that he has a basic unity with them. He feels he works to avoid the gap by giving ample room for every one to have his say on issues and by trying to share his views rather than giving them in a dogmatic fashion. He tries not to set issues in a win or lose or right or wrong context. The corroborating witnesses feel that no gap exists because minister one is always careful to work through the channels of the church structure maintaining good communications with all sides. Minister one must be effective at this process because only he himself perceives the gap to exist.

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The force field analysis was designed to summarize the pressures affecting involvement in community activities. In the case of minister one, little new data emerged from this set of instruments. One factor which showed plainly was that the pressure of time was an important force in keeping the minister from being heavily involved in activities outside the local church.

In summary, three major aspects of church one's situation emerge. Church one's operating on an ad hoc basis for social action is the first major consideration. This provides an option to churches which operate with a formal committee for social action. It solves the problem of who shall be responsible by putting the responsibility only on those who choose to be part of the groups. It provides many avenues and openings for varied emphases and directions on social action within the same institution. In the conclusion it will be important to balance this approach and its results against structural systems of social action.

The second major factor in this situation is that it is a very liberal church which operates on an "evangelical" conception of social action most like that proposed by conservative theological positions. The changing of each person's heart leads him to make decisions about what he should do. The church as an institution has the task of motivating people so that they can have the moral insight and fiber to make their own decisions and to act on them.

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The third aspect of this church's milieu which needs to be lifted up is the pressure of the financial commitments forced on them by their building's being condemned for the new freeway. A great deal of organizational energy has been expended in organizing and funding the changes. This has reinforced the ad hoc social change system because the formal system has not had the time nor the resources to devote a high degree of energy to them and it has taken the minister's time out of the hands of possible social action or community involvement activities.

IV. CASE STUDY TWO

The situation in church two is considerably different than in church one. Church two is a United Methodist church which is the result of a merge three years ago of two small congregations--one white middle-class and the other basically black middle-class. Both of these churches were old and well established in the community. The result is an integrated congregation that seems to be making it relatively well. There was no mass exodus of whites after the merger. The church has about two hundred thirty members with a budget of about $25,000 per year. The members generally come from the north side of Pasadena and from the west side of Altadena, which in Pasadena is the lower economic section and includes the growing black community.

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The general financial picture of the church has been quite good. It has been maintained by strong lay leadership in stewardship and with a strong tradition in both former churches. They have consistently overpaid their benevolence apportionment from the annual conference--which is very unusual. They have no indebtedness, but there is some building maintenance which needs to be done. In the merger, the building of one of the congregations was turned into a denominational neighborhood center. The pastor is the part-time administrator for this center and, in turn, receives salary support from the annual conference.

The major organizational factor in the church's life at this moment is that they have agreed to be one of the pilot churches in an experimental program on the parish church by the Ecumenical Institute of Chicago. The Ecumenical Institute hopes to find ways of bringing renewal to all parts of the normal church congregation. The "experiment," as it is referred to by the church members, is designed to bring a church to a new state of spiritual and corporate living that can then lead to a carefully planned and structured mission to their parish. The experiment demands a large share of the time of the minister and leaders of the church in a cadre which is the leadership development thrust central to the success of the experiment.

When the minister was asked what factors from the organization influenced him, he first indicated the

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experiment with the large amount of time and planning which it took. At times the many commitments that he has prevent him from having the time he would like to have to respond to the needs in his church. These involvements include being the administrator of the community center, being active in the Ecumenical Council of the Pasadena Area Churches and being on the denomination's District Program Council. One of the corroborating witnesses felt that the rapid transition in the church forced by the merger of the congregations has given the minister the ability to shape the organization because there are very few sacred traditions which have been built up in such a short time.

Minister two is part of a connectional, hierarchial denomination, yet he does not feel a great deal of pressure from his superiors. The bishop is too distant to provide any direct influence. The district superintendent, his direct supervisor, only expects that he work to keep his local church strong. The superintendent approved the experiment and works closely with minister two in his work at the community center. Minister two feels that the superintendent's experience as a parish minister gives him the perspective to deal with the normal ups and downs of a parish church without panicking. The corroborating witnesses have a keen sense of the connectional nature of the United Methodist church. They did still feel that their minister was given a free hand in their church. Minister two was seen as

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being very active in the "politics" of the denomination.

There are a variety of expectations held by laymen of church two. The one universal expectation is that the minister perform well in the worship setting. Other than this, there are only expectations shaped by the particular setting of the church members. The black members expect the minister to act with more authority than the whites. They also expect a social action orientation in his ministry. The black families are the families with the children so they expect strong youth and children's programming. An older segment of retired people want a ministry strongly shaped by pastoral concern and care for members of the church. There is a middle-aged group, made up of a block of members from the white church whose building is now the one used by the church, who have very strong feelings about institutional and building maintenance. Race, age and their connection to the merger churches seemes to shape the expectations put on the minister.

One other organizational factor shapes the church. It is located next to a retirement home for missionaries. A group of about twenty members of the church are from this home and are very supportive of the church and are relatively liberal. They are part of the reason for the high benevolence giving of the church. Whenever money is asked for for a certain mission cause, someone stands up and says, "I've been there, let me tell you about their work." This

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block of members is very loyal to the church and supportive of the church. Minister two speaks of them with a great deal of affection.

Let us now move to the minister's personality and personal background. The minister has considerable power to shape the role he will play in this church. He feels that the membership of this church realizes that he is just one of a long string of Methodist preachers who have served this church and who will serve this church. He feels quite free to be himself and to build on his strengths knowing that the next minister may have quite different strengths. Minister two is forty year old. This is his third church in the Southern California-Arizona Annual Conference after graduating from the Theological Seminary of Drew University. His wife is a public school teacher and very active in the church by her own choice. She volunteered to be the chairwoman of the financial campaign last fall.

When the corroborating witnesses were asked to describe minister two, they gave two important types of qualities. They saw minister two as "warm, friendly, empathetic" and "extremely sensitive and aware of people are on their spiritual journey." The other side of him was seen in comments that he was very intentional. He works out problems very carefully, never spontaneously reacting to them. "He does not go off half-cocked." They believed he had skill in his careful way of making people feel involved in the

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decision-making process of the church. Referring to community action ministries, they felt his basic skill was his determination and ability to help other people build the commitment and skills to do long term work in the community. He does not want to be the one in his congregation who does social action "for" the church.

Minister two perceived his own skills to be very nearly the same as those seen by the corroborating witnesses. He felt that he was strong at using analytical methodologies to understand problems. He felt that he had good skills in organizing and training laity for their own involvement in the community. He feels that he interprets the situation of the church and the need for it to respond to the world in what he calls a "sustaining vision." This theological conviction helps him lead people clearly.

The experiment, now, and all of his history of involvement with the Ecumenical Institute has greatly shaped minister two's perception of the direction for the church. He has had extensive training and contact with the Ecumenical Institute. A good number of the leaders of the congregation have had the Religious Studies I course from the Ecumenical Institute. The experiment involves training and leadership development in the church. Because of this extensive, in depth program, there is a sense of unity about the goals of the church.

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The goals, which minister two stated, and which are reflected by the other witnesses, stress a coming involvement with the community. He hopes that in the next two years that they will have "moved into the community more than in the past" in an "ongoing process of helping the community affect their own destiny." They want to be a "catalytic force" in changing their local community. Because of the experiment they have a detailed plan of how they are going to accomplish this goal. The experiment also includes many sub-goals. They want to strengthen the children's and youth programs drawing more from the neighborhood around the church. They hope to create a woman's group which is compatable with the liberated woman. They want to keep all "back up" systems strong, especially finances and membership.

In referring to his concept of ministry, minister two felt that the image which spoke best to him was that of being a coach or player-coach. This model of ministry is compatable with the information on his role analysis chart. He ranks the priestly functions as the highest priority role with organizing within the church and teaching being the next two. These are followed by preacher, administrator, pastor, denominational activities (including administering the community center), and organizing outside the church, in that order. He feels that he is most effective in almost exact parallel roles to his feelings of their importance.

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He feels that his biggest skill is in teaching, with the most important role of preaching being the second most effective. The rest of the roles follow their importance for his effectiveness in them. His level of enjoyment follows the same pattern expect for one significant change. Organizing outside the church, which was the lowest in both effectiveness and importance rose to the second most enjoyed activity. In terms of the time he spent in the roles, he spends the bulk of his time in three functions. He spends eighteen hours per week in his role as part-time administrator of the community center, fifteen organizing within the church and ten administering the local congregation. After that he spends seven hour preparing to preach, six as a pastor, and two in the priestly role. He spends no time in an average week doing organizing outside the church. The large bulk of his time is spent in the duties which are included in his understanding of being a coach: organizing within the church, administering the church and preaching (leaving out the administration at the community center).

The corroborating witnesses closely parallel his perception of his understanding of the ministry in their analysis of his role understandings. They felt his biggest strengths were in preaching and teaching, just as he does.

In examining the interpersonal relationships in church two, one realizes that there is a wide variety of responses yet there is a basic consistency in them all.

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Minister two sees his style as that of a coach. He wants to "enable the laity to be the church." He enjoys his relationships with the people of the church very much. The laymen in the church who were interviewed emphasized two sides of minister two, which are compatable with this coaching style. The corroborating witnesses emphasized his logical and thoughtful side which showed in his deliberate, thorough and strategic planning. Yet they saw him also being very open to other people, not defensive and with a good sense of humor which helped him to relax and be free with other people. Minister two is seen as a man who knows what is going on and who keeps track of where the church should be going and at the same time he is perceived as a warm human being.

When asked to reflect on how he felt people reacted to his relating interpersonally, minister two believed that he related best to those laymen who exhibited the highest level of commitment to the church. From his viewpoint, he perceived a deep level of relationship with a good cross-section of the leaders of his church. He does not push people faster or farther than they are ready, yet he will push them hard to become involved in study within the church. He did feel that he had some problem relating to people in the church who were critical of him.

In his relationships with the laity, the corroborating witnesses see him holding high expectations for

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members of the church. One interviewee felt that he expected about fifteen hours per week from laymen and wondered if this was too much. Some were uneasy about how he overstructured some decision-making processes to make sure that everyone participated in the decision. Yet, in spite of these reservations, his ability to work with other people was appreciated. The corroborating witnesses felt a great amount of honest acceptance of others on the part of minister two.

In the feedback process in this church as discovered in this study, an unusual thing happened. Minister two feels that there is seldom any negative criticism which he hears about what he has done. The greatest amount of feedback is positive. This may be partially related to the fact that the corroborating witnesses report that minister two does not change from negative feedback. He is a good listener to other's views, but he seldom changes his mind on where he is trying to go. He does not back down. In the words of one of the witnesses, "he is in control." Minister two feels that he is not intimidated by feedback on his behavior. By this he means that he will shape his behavior to meet the context in which he is working, but he will not change the goals toward which he is working. The unusual thing is that seeing only this of the data it seems that there would be some significant conflict between the minister and the congregation. This is not so. As we shall

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soon see, there is no breakdown in this relationship. Even though he is perceived to be impervious to negative feedback, no significant conflict has been generated.

Minister two showed his strong theological commitment when asked how he received his rewards for doing a good job. He said that it was soley from the gospel and not from worldly or psychological sources. The satisfaction came to him because he was able to share in the witness of the gospel and in the process of reconciliation. He felt significant support from his wife. By support, he mention both positive and negative criticism. The witnesses saw a slightly different level of his satisfaction which is really another dimension of his theological concern. They all mentioned that he was rewarded by a broader and deeper commitment on the part of the members of the church.

In summary, church two is present as an integrated church with a history of some relationship to its community as a whole and as a relatively strong organization. Minister two is friendly, highly organized and with an intentional style which relates well with all of the functions he has to perform. The major event shaping their life together is the local church experiement from the Ecumenical Institute which is concentrating on developing leadership and and raising the level of the meaning of worship as a prelude to a carefully planned move into the local community.

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Minister two is one of the most explicitly theological ministers studied. His interview is completely interspersed with interpretations of his work in the church in theological terms. He expresses these concerns in the modern Ecumenical Institute style of language, which is certainly different from traditional expression, yet completely understandable to a person not familiar with it. The one aspect which is underscored by the whole approach of this minister and the program in which they are working in the church, is a high degree of concern for the spiritual growth of the individual before he can move into the community in a meaningful way. Taking this process seriously, minister two is working to develop this side of the life of the church as a prelude and supporter of the mission of the church. He feels that the "sustaining vision" of having the gospel be the guide for each person lets them work outside the church with more freedom and determination than if they were to move outside the church prematurely. This is the classical evangelical theory of social action with a modern twist to it. It is not preserved as the "you must be saved" line, but on a deep commitment to a dynamic theology which leads people to a deeper life in Christ. Minister two seems to be walking between a very deeply personal faith and a wide set of social implications. He does not feel that the final meaning of the faith is the social gospel's emphasis upon the earthly kingdom, nor does he see it in an

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individualistic, salvation-oriented system; but he sees both personal religion and social change being deeply rooted in a community of believers who share responsibility for each other and for the world. Minister two interprets his ministry theologically in great depth, and that interpretation shapes how he fills the role of minister.

Church two has not done many unique things in the field of social action and community involvement ministries. The preparation of the experiment they are now participating in will give shape to this type of ministry. Yet, they have not moved outside the church to any great degree at this moment. They do have forums once a month on social issues having a wide range of speakers from the local community come in. They have researched the census data from 1960, 1965 and 1970. An attempt has been made to use all of the resources of the church by involving each church member in a church or community activity that uses their skills. They did have a strong reaction to the bussing issue and recall election led by the black members of the congregation for the most part. They have, in the words of the minister, not "gotten involved in social action to shock people," but to gain long term benefits for the community-at-large.

Minister two does not try to preach directly to social problems in his preaching, but he uses them as examples. He uses a three-year lectionary cycle so that in a period of three years he has preached on all three texts (Old

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Testament, New Testament and Epistle for each Sunday). The thrust of each sermon deals with decisions about the God-Man or the Man-Man relationship. He tries to make people confront the gospel. He also tries to speak a relevant grace to the congregation because he feels that it is not known by most Christians today. His sermons are basically "not about social problems, but these are illustrative." The corroborating witnesses said that all of the worship service, including the prayers and readings are often made relevant to social problems.

Minister two does not try to use the pulpit as a place to attack controversial issues because this is not his goal in preaching. He feels that it is best to use an open forum (what he calls a "corporate workship") to deal with controversial questions because everyone has a chance to speak in this type of setting. He does feel that having Rap Brown speak or an open discussion of homosexuality would be volatile issues at this time. One witness felt that using the building for community youth programs would be controversial because of the maintenance problems on the building.

The response to the three specific questions raised by the sociologists was clear. The problem of reaction to social change or direct aid was divided on largely racial lines. The whites in the church respond best to direct aid, illustrated by their history of high benevolence giving.

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The blacks respond best to political or social change problems. This division follows the approximate line of the merger of the two congregations. One reason given for the better response to direct aid was that the older people in the church respond best when they can pinpoint a concrete need.

The reaction to crisis and non-crisis situation was mixed. The minister felt they responded best to crises, yet they wanted to work on "a deeper, broader perspective and not just on symptoms but causes." One witness said that they just do not deal with issues when the heat is off. Another said that crises are getting so common that they are expected and required, but that the church is moving to a point where they will not need crises to react to needs. This lack of uniformity points to the movement in the church which seems to be part of the development of their understanding of the mission of the church from the experiment. They hope to respond out of significant human need and out of goals set by their understanding of the will of God, not by adopting the agenda foisted upon them by short-lived crises.

The clergy-laity gap does not seem to exist in this church. Only one of the five witnesses interviewed felt that a significant gap existed, and she was speaking more of the gap between what the church should be and what it was, than of the distance between the minister and everyone

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in the congregation, but they expect the differences to be there and they do not feel that these break down the relationship. There were several reasons given for this lack of tension. The minister feels that the Methodist system of appointing ministers is important. The congregation realizes that he is one of many ministers who have served this church and who will serve this church in the future. Each minister will have different strengths and weaknesses to be applauded and tolerated. In the midst of varying opinions he tries to maintain communication by "lifting up the reconciling side of Jesus Christ in preaching and the universalness of the Gospel." Affirming everyone's uniqueness by making sure that all decisions are made in the whole church and shared by the whole community helps to keep people from feeling that he forces his views on them. The image of coach remains important to him. The laymen feel that the high level of communication between him and the congregation and the fact that he does not try to move faster than he can bring the congregation with him accounts for his strength and the lack of a gap. He does not want to be a martyr for a cause. One layman said this by saying that he leads people with his vision instead of his body. "His vision is his beachhead, not his body." This keeps him with his congregation and lets the demands he sees in the Gospel do the demanding.

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The force field analysis substantiated the above analysis and did not lead to any new data being brought to the situation.

In summary, minister two takes the role of shepherd very seriously, but not in the contemporary pastoral counseling image of the term. He places a high value on leading and developing the flock. He does not want to get so far ahead of them that he cannot help them because his basic desire is to help them develop their own ministry. The strong theological formulation for living and a vision that he can communicate to others which demands that they grow provides minister two with the basis of much of his ministry. He, therefore, is another member of the team trying to be obedient to the gospel and not a spokesman of any special value.

The most important thing for this study is that the church is making careful preparation for the move into the community. This move will be very intentional and not haphazard thrusts of a social action committee. They feel that two years intensive preparation is necessary for them to have a sustained, intensive involvement in the community.

The lack of conflict surrounding the minister himself and the question of church involvement in the community can be predicated on at least two factors. First, they have not done anything at the moment which is really controversial. But, secondly, it seems that the group decision

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making and high degree of communication in the church would dissapate any controversy.

This church seems to be an instance of a community working together to move with careful determination toward a community involvement ministry. This care and slow pace seems to have diffused any sources of controversy or bickering over this process.

V. CASE STUDY THREE

Having a strong reputation for being a social action church, church three was a natural choice for this study. It is a large downtown Episcopal church. In fact, it is one of the largest and most prestigious churches on the West Coast. With an average attendance of 873 in worship and a budget of about $400,000, this church is an important force on the Pasadena church scene. It draws from Pasadena and surrounding communities a congregation of basically upper-middle class, white, professional members. It has a broad span of people age wise, with a strong group in the twenty to fifty age range.

Church three has a large well-trained staff of the rector and five associate ministers. This provides a wide expanse of skills to the rector and the church and it is a major force in shaping the organizational characteristics of this church. Minister three feels that the size of the institution give him a vantage point from which to be free

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do things which he would not be able to do in a smaller church. The schedule of activities in this large of a church tends to force the staff, and especially the rector, to operate in a disciplined, mechanical, schedule-oriented manner.

The corroborating witnesses see the traditions of the church and the power of the position of the rector in the Episcopal church as dominant organizational factors. Minister three, and the church in general, has a high regard for the tradition of the church which shapes much of his activities. Because of the hierarchial system in this denomination, the rector being the person of final authority in many matters, the leadership is powerful, and therefore, more distant from the average layman in the eyes of the corroborating witnesses. The system tends to prevent delegation of power to other staff persons or to laymen.

Minister three feels some expectations placed on him by the bishop and the denomination. He feels that the size of his church eases the pressure which the bishop can put on him, but he is expected to follow and respect the laws of the church and to have a high regard for Episcopal tradition. He does also fill several positions in denominational bodies on the diocesan and national levels.

Minister three has a wide divergence of expectations placed on him by the members of his congregation. He feels that most of the congregation demand "quality of excellence

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as a preacher and liturgist." Another important expectation in his mind is that they expect him to not be sloppy in any part of his work or to permit any part of the programs of the church to be slipshod. He feels that some demand that he be a "strong, but not arrogant leader." Some members expect him to be a leader in the city and diocese. He believes that a significant part of the members "expect me to be a man of God who sees his work to satisfy God, not them." He feels that he is expected to be more pastorally oriented than he is and to be more of a personal friend and companion than he can be.

The corroborating witnesses see two basic sets of expectations. One group in the church expects him to create a haven of rest with moving worship and music without wanting social action. Another group expects him to work in the world on the world's agenda. The normal expectations of being a symbol of the church and of financial solvency for the institution are held by both groups.

Minister three is a charismatic leader who is very popular with a large segment of the congregation. Church three is the third parish he has served after an education at the University of Tennessee and the Episcopal Theological School. He feels that his basic strengths and skills lie in being able to "isolate problems through education and involvement, lead the parish to identify and respond to issues as Christians, and, then, to develop structures to

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allow implementation." His strong social action emphasis is seen in his belief that "principles without programs are platitudes."

The charisma and power of the personality of minister three is coupled with skills of administering and managing a large organization. The corroborating witnesses see him being always exceptionally well-prepared for everything he does in the church. He has a sharp sense of political strategy. His writing and speaking are given power by his sharp intellect. He is known as an excellent speaker.

Minister three speaks to social problems out of a sense of moral outrage, which is his most apparent strength in social action ministries. He has a significant amount of moral courage and perseverance. According to one witness, he works hard to come to his decisions on moral issues, but when he does decide he speaks loudly and directly to the issues. The Indo-China war has been one place where he has been one place where he has spoken decisively. He recently preached a sermon which directly condemned the President's policies. The sermon was reprinted in the Los Angeles Times. The resulting publicity led to an appearance on the "Today Show" to speak about the church's involvement in the peace movement and social action in general. This sermon contained a proposal, since carried out, to open a "Peace Operations Center" in the church to promote anti-war activity. This center is now a quasi-church body which operates

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in the same building as the church, but with a separate corporate structure. It draws from many different church and non-church people in the whole Pasadena area.

The corroborating witnesses felt that the personality of the minister fit in well with the organizational position he holds as rector of such a large church. The structure tends to lead to centralized power in the rector. Minister three does not object to this situation and does not delegate much authority to his associates, but he does treat them very well and in a highly professional manner.

Minister three is very happy in his present position. He has been offered other positions and has turned them down to remain at church three.

In examining the goals of minister three, his heavy emphasis on the social manifestation of the gospel is evident. All of the people interviewed accept three basic goals which minister three holds for his church. He wants, and the corroborating witnesses concur, to have a "social action church" which still cares and nourishes those who reject its direction, in other words, a pluralistic church. And, finally, he wants a church which can deal constructively with conflict.

Examination of the role analysis of minister three gives insight into the activity of a large church minister. He ranks the order of importance of the ministerial roles as follows: priest, preacher, pastor, teacher, administrator,

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organizer. The corroborating witnesses agree, except they do not perceive the pastoral ministry being nearly as important to him as he said it was. The same basic order remains for his effectiveness, except again he rates himself higher on the pastoral functions than do the corroborating witnesses. In terms of enjoyment and time, two of his least enjoyed tasks, administering and organizing take the largest portion of his time.

The corroborating witnesses used strong words to describe minister three's style of working with people. He was seen as "charismatic," "opinionated," "a strong leader," and "defensive." They underlined his using a strong leadership role and that he was both very organized and willing to take responsibility for the decisions, including the mistakes, that he had made. Minister three felt that he was "straight forward, honest, open, states his views and gives his answers." He felt that people "don't miss what I think." He thought that some people would say that listens well, but that others would beel that he rejects people who do not agree with him. He felt that he had an innovative style of ministry and that he was not too "tight with tradition."

High demands are placed by minister three on his staff and lay leadership. He does not shy away from coming on hard; he is rector and he does not mind it. He will fight but always in the context of deep community. He feels

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he has a good relationship with his staff and with eighty or ninety per cent of the leadership of the church. The remainder are strongly opposed to what he is doing and he does not feel that he relates well to them. He tries not to dislike or cut off the opposition, yet he feels that he does not spend enough time with them in a pastoral context. He does believe that some abrasiveness is caused by his lack of time and in the firmness of the positions he takes on some social issues. He thinks that some people perceive self-righteousness in him.

The corroborating witnesses generally support minister three's perception of the interpersonal relationships in the church. The relationships he has with staff members is professional and seldom on a personal level. Yet, they believe that he does really care about them. His antagonists do feel that he does not listen, yet those who are close to him feel very important in his eyes. He is loved by his friends and disliked by his enemies.

The process of feedback in this large organization takes a variety of forms. Minister three operates with a tight job description that he worked out with the vestry of his church. His main avenue of feedback is direct positive and negative feedback from a wide cross section of the congregation. He also gets insight into the situation in the church by what he calls "osmosis." This comes from listening and being part of the organization. The corroborating

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witnesses feel that the feedback process is crucial to understanding the situation in the church. The defensiveness, which minister three acknowledges and the witnesses see, is important in this process. He sometimes seems to rebell against negative feedback. As he said, "censure doesn't bring out the best in me sometimes." The corroborating witnesses believe this defensiveness produces a breakdown in the communication processes of this church. The opposite pressure of this question shows another side of minister three. High expectations bring out the best in him. He responds positively to people who expect him to do the best.

Minister three tries to respond to the expectations and protests of the members of the church, but he will not alter or compromise himself on moral issues. He will change his strategy to reach his goals, but not the goals themselves. He remains, because of this insistence, his own man. Feedback does not change his goals, but at times it alters his manner of achieving them.

There is a significant difference in the perception of where minister three gets his rewards for doing his job well. Minister three feels that the rewards are basically internal. He gets satisfaction from seeing what is happening in the church as it moves toward his goals. He gets very personal satisfaction out of pastoral duties like helping in the "healing of a marriage" or seeing the church help

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a person "blossom." He feels good when he "pulls of wild things in this bulwark of conservativism." He gets inspiration from working with intelligent people and from the honest exchange of ideas which often grows out of preaching.

The corroborating witnesses, though, see him gaining his personal satisfaction from another source. They see recognition from outside the congregation being very important to him. They do not see him playing for it, but they feel he gets great satisfaction from it. The media coverage like the "Today Show," newspaper and television news is the way they see this happening. He is seen getting a great deal of ego satisfaction out of preaching to large groups. The wild support of those who support him gives him a good amount of "pats on the back." The corroborating witnesses see these external rewards for his performance being important sources of satisfaction.

The theological perspective of minister three gives him a broader outlook on the church and the ministry than might be evident to this point. His theology is secularly oriented and often sounds like fairly pure social gospel theology. He wants to create a social action church. The central theological term he uses to describe the thrust of such a church is obedience. A church needs to be obedient to the will of God. To be obedient to the will of God means that the radical nature of the demands of the gospel will cause conflict and tensions in our contemporary

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manifestations of the church. He wants to create a church with a self-conscious covenant to be an obedient community before God.

Worship renewal is very central to minister three's vision of such a church. He feels that the church has often moved into a social understanding of its mission while keeping its worship on a pietistic level separate from the new understanding of the church. He wants to have worship which relates to the present world. Worship for him should be permeated with social realities. His attempts to do this in the church have caused as much controversy as has the social action thrust of his ministry.

A church this large has obviously used many means to confront social problems. They have used forum settings extensively. The pulpit has been used to speak to social problems. The vestry and parish council has been forced to face issues of a social nature, often being asked to come to a decision on concrete problems. The church has created several service groups which have then spun off to form independent agencies. The peace center is the one political group to be spawned. According to one witness, the church has not worked extensively with local problems, especially the school situation. They took an official position in favor of the desegregation, yet many feel that the minister cannot speak to this situation because his own children are in private schools outside the integrated public system.

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Minister three uses preaching to speak to social problems. He has tried to break what he calls the "traditional model of preaching" and to relate it to his understanding of the nature of the faith. He does preach directly to social issues, often in a problem-oriented style.

There is a broad range of topics believed to be touchy at this time. Minister three feels that sexual morality is especially touchy and complicated in preaching by his own uncertainty on many issues. He feels that it would be difficult to speak to the problems of "inept church leadership" and to the "atrocity of medical care." The corroborating witnesses feel that Angela Davis and any direct political involvement in social issues would be very controversial. One witness felt that the place of women in the church would become more and more controversial.

Minister three is more leary about dealing with political problems than are the corroborative witnesses. The corroborating witnesses feel that the church responds best to change or political problems while acknowledging that direct aid to individuals is important. Minister three believes that the establishment majority of his church respond best to direct aid.

A crisis brings the best response from this church. The minister believes that crises make it more difficult to deal objectively with an issue, but that crises focus the concern on the issues and eliminates the possibility of

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dodging it. One of the witnesses felt that the charismatic style of leadership of the minister demanded crises to succeed.

Obviously, there is a perceived gap between minister three and a large segment of the congregation. It exists both politically and theologically. He feels that the theological issues are focused on practices rather than beliefs. They have a rock mass once a month which has raised such questions as the appropriateness of dancing in worship. Minister three sees the gap focused on one question which involves both political and theological concerns--should the church be involved in social problems at all? He believes that this "calls the last god, the state, into question." He has tried to combat this gap by involvement of people in discussions and by "helping them see" his position. He is a strong prophet with hopes of bringing people along with him.

This church is the most obviously struggling church with social issues of the churches studied. It places great emphasis on social action being an important defining characteristic of this church. Minister three has placed his professional identity in this understanding and style of ministry. He is a strong leader. His style of leadership is to be far ahead of the congregation with hopes of bringing them along. This style has caused considerable conflict in the church, yet the church remains strong. He is willing

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to go into the pulpit, speak his piece, and propose something like the peace center. Therefore, his ministry becomes symbolized by the peace center and it becomes his thing. This style of leadership is significantly different than the other ministers and is worth careful examination.

VI. CASE STUDY FOUR

Church four is in the midst of a dramatic change in character that began about ten years ago. At that time this church was a well-to-do, upper-middle class church serving the Episcopal, white population of Altadena. Following the socio-economic and racial change of the community of Altadena, it is now an integrated church. It has shrunk in size with that change. The budget has dropped from over $100,000 to about $60,000. The membership has dropped proportionately to about seven hundred members.

At the present moment church four is in an uncertain holding pattern. The decrease in budget and membership seems to have stopped. The newer group of members, made up of largely middle-class black families and younger white families is assuming more and more of the leadership of the church.

The church supports a housing development corporation which has built a very large low-cost housing project in Northwest Pasadena. This project symbolizes the change in focus of the church which has paralleled the change in

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membership. One layman said that they had moved from parochial to community concerns. Their one major parochial concern remains a school for elementary grades. It is self-supporting and well-integrated.

The major organizational fact of the church is the tight financial condition resulting from the membership drop and the loss of well-to-do members by death and their moving to retirement communities.

The rector has authority here as in other Episcopal churches, but he does not use that authority often. It is perceived that he has shaped the organizational structure to accomplish the type of ministry that he wants to have in the local community.

Minister four does not seem to be under much pressure from his superiors in the denomination. He feels no pressure to be involved in committees or boards. He feels support from the denomination for the type of program he is attempting to create in this church. Ironically, the most controversial issue presently facing this church is the result of a directive sent down by the bishop to use a trial liturgy. Minister four has followed the directive because he agrees with it in spite of large scale reluctance on the part of the congregation to accept it. The rewording of the Lord's Prayer is one of the most controversial parts of the trial liturgy.

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Since the membership of the church is largely made up of two distinct groups with differing expectations, minister four is subject to two main sets of role expectations. One group expects him to be centered in the priestly role, especially in having skills in worship and in being a "spiritual leader," a man who is a "priest instead of a social worker." They expect more pastoral work from him. The negative feedback of this type is basically from the older, more traditional members of the church. The younger members of the church of both races are satisfied with the type of role that minister four takes and support him in them.

One's first impression of minister four is that he precisely fits the traditional description of a priest. As one knows him better, it is found that he is not tied to the traditional concepts of the priesthood. A graduate of the Church Divinity School of the Pacific, he has done graduate level work at the University of Southern California and the University of California at Los Angeles in social ethics and sociology, respectively. He served a short time as associate minister of church four in the late fifties before spending six years in Puerto Rico. He served a parish in Texas for a relatively short time before coming to church four as rector in 1968.

He perceives his skills being well-developed in the field of low-cost public housing. He feels he needs more skills in liturgy, community organization, and Christian

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education. The corroborating witnesses see a very strong sense of the mission of the church and of how to move the church in that direction coming from minister four. He also is seen having an energetic style and "apparent charm." Most of the people in the church see him as "community-oriented rather than people-oriented." He is best at working on programs and organizing projects than in the traditional forms of the ministry. He reaches the younger portion of the membership of church four while he is somewhat alienated from the older segment.

Minister four feels more satisfied and happy in his present situation than the corroborating witnesses see him being. He feels that he "cannot imagine being more satisfied." The corroborating witnesses feel that he feels he is in a tense situation where he would appreciate less criticism and friction. They believe he feels that some of his personal goals are being attained.

The basic goal which minister four has is to help this church arrive at a state of consciousness of their life as Christians which will lead them into active participation in the problems of their local community. The completion of the next phase of the housing development, the improvement of the social services offered at the housing development and the broadening of the financial base of the congregation are vital to the development of this side of church four.

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The role analysis charts show that a significant difference exists between minister four's and the corroborating witnesses' views of minister four's conception of the ministry. Minister four believes that the priestly and pastoral functions are the most important ministerial roles followed by administration, preaching and teaching. The social action functions of organizing and working in the housing program of the church brought up the bottom of his list. The laymen saw him placing most importance in a reversed order, with administration and organizing being the most important. The same pattern of differences held for his effectiveness and enjoyment in the ministerial roles except that he felt that he was more effective in and enjoyed the work in housing more than he felt it was important. The time spent in the roles was judged to be about the same by the minister and the corroborating witnesses. The pattern seems to be that minister four's interest in social action and community involvement is judged to be more important to him by those who know him than he judges them to be for himself.

The style of minister four in relating to other people is direct and decisive. He is more comfortable in task-oriented situations than in person or counseling centered relationships. The corroborating witnesses felt that he was very open with the persons he knew well, but with strangers he tended to rely upon his charm and pleasent

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personality. The witnesses saw a tension in this. They felt that he was a very warm person, but that he seemed to use this warmth to cover up uneasiness in new situations and that he was most comfortable in more honest and open surroundings. He acknowledges that he does not feel adequate to do in-depth counseling. He does a considerable amount of short-term counseling, most of which is marital. He refers those cases to professionals which he feels are either long-term or in-depth problems.

The feedback given to minister four does not change his behavior much. He and the corroborating witnesses perceive that he is not influenced by the opposition. In fact, he consciously lets the dissenters fall away. He knows where he wants to go and the opposition will either have to accept his direction or leave. Most of the feedback he receives is negative, but he feels tacit support from a wide cross-section of the congregation.

Minister four feels very rewarded in his ministry. He has a small group which is very loyal to him and supports him strongly. He feels that some of the goals he feels are central to his ministry are being accomplished. He feels rewarded when he has helped someone personally and by the growth he experiences in helping others. He feels that he does not do much in his job that is not satisfying to him.

Minister four was the least theologically grounded of the ministers studied. He did not use many theological

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terms in the way he formulated his understanding of ministry and described what he was doing in his everyday professional life. The corroborating witnesses used no theological terms in describing him or his ministry. He did say that his Puerto Rico experiences led him to try to find how to "shape Christianity to its envioronment." He is seeking the essense of the faith over the forms of the religion. Minister four's theology was implicit. He seems to be a man of very deep convictions, of which most are centered on the social implications of the Christian faith which he chooses to work out in action and not in systematic thought.

Church four has used the normal techniques to face social problems on an educational level. They have used forums, special seminars and an attempt to reach every member of the church in a Lenten study program which dealt with the work of the church. Yet, in line with the minister's emphasis the major social action of this church has been an institutional involvement of the church with local community problems. They formed the housing development corporation to build housing. They organized the people of their church to provide the social services for the housing built. They worked together to fight the recall election in the school desegregation battle. They have been part of the "A Better Chance" program which tries to provide a better living situation for problem adolescents. They have not done much work on national problems, focusing mainly on

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social problems which are centered in the everyday lives of the people of their area.

Minister four, out of his Episcopal tradition, does not emphasize preaching, yet he does use it to speak to social issues. He preaches only every other week. He tries to use a Biblical orientation to arrive at a "Christian" position on specific problems. Laymen feel he speaks to social problems about three fourths of the time in his sermons. He tries to relate each problem to a person's life and to "stimulate your conscience." He uses the forum which meets on the Sundays he does not preach to work with controversial issues.

Homosexuality, broken marriages, marital infidelity, war, and black militancy are touchy issues in this church. Some of the involvement of the Episcopal Church in black militancy has frightened some of the members and is still quite controversial. As noted earlier, minister four basically ignores many national issues which he feels he cannot do anything about. The Indo-China war is one such issue. Though church three has its peace center only a few miles away and is a member of the same denomination, its peace work has been officially ignored in this church. The emphasis in the church seems to be on local and direct aid, rather than on national or political problems.

It follows that the witnesses and minister would feel that direct aid would be easier to organize in this

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church, and they did. The minister felt that change problems were more difficult. The laymen agreed saying that direct aid was safer and definitely less controversial.

Interestingly, there was unanimous agreement that this church responded best to crisis situations. It may be speculated that this is because they do not relate to any political or social change problem unless it is a crisis like the school situation was and is in Pasadena-Altadena.

The clergy-laity gap does exist in this church. It exists both theologically and socially. The theological gap again seems to be in the area of practice, especially worship, as it was in the other Episcopal Church. The controversy of the new liturgy has been the focal point for this struggle. One corroborating witness felt that minister four has a view of the priesthood which is not shared by the segment of the congregation which is opposed to his community orientation. The gap exists politically, but not as an open issue. Since minister four has not openly faced political questions, no controversy has developed over them. Minister four wants to maintain communication with those who are discontented, yet he tends to feel that he does not do this very well. He tends to let the disgruntled members come to him, which results in a take it or leave it situation.

In summary, church four and minister four are committed to community involvement and are willing to tolerate the conflict that arises from that decision. They are

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paying the price for it in the loss of their older members, but reaping the difference in new members who are part of the new element in the community. They have not done much in the area of social action or political involvement outside of housing. They have worked hard to meet basic problems of direct aid to the needs of their community. There is no clear division between the two, yet the work of this church has seemed to concentrate on helping other people directly, rather than through social or political structures. Minister four devotes a major amount of his time to direct community involvement. Though the leadership of the church is supportive of this involvement, there is a substantial minority who are upset. They are not being catered to. Church four is a community involvement church which is more involved in the concrete problems of its local community than any of the other churches.

VII. CASE STUDY FIVE

Church five is an example of the plight of the typical downtown church. It has a large expansive physical plant in a central location. Its membership has sagged in recent years to about 650 members. This United Church of Christ building is large enough to handle over 3,000 members. However, even with this small membership, the total budget is an impressive $135,000 with about $35,000 coming from endowment income. Yet, the financial condition of the

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church is at best tenuous. Pledged income is dropping. The cost of building maintenance is tremendous. They have recently retired the last debts on the building itself. Yet future of the church is clouded by the fact that about fifty per cent of the membership is over sixty five years of age and another thirty per cent are between fifty and sixty five.

The dominant organizational factor is a proposed union with a much larger Presbyterian church. The union has been approved in principle by both congregations. It cannot be a merger because of the legal requirements connected with the endowments of both churches. The union, though, is not a clear issue. Some feel that the only reason for it is for financial relief while others believe it is a constructive step in keeping an inner-city church alive in Pasadena. The people of the church do not really know the reasons or results of the merger and one corroborating witness feels it could become quite controversial.

One of the corroborating witnesses felt that the high percentage of older persons in the congregation put pressure on the minister because of their many demands on his time. Minister five has many demands from this segment of the church including calling, hospital visiting, and funerals. He naturally feels obligated to fulfill these needs.

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Minister five is free from pressure to be involved in denominational structures, but he has a very strong set of expectations placed on him by his congregation. The minister and the corroborating witnesses all agreed that he was expected to be a great preacher but not to preach on controversial subjects. They expect a well-done worship service to frame the sermon. He is expected to be available on a twenty four hour basis and to do "an excessively high level of calling." He is expected to run an efficient administration of all church programs while being "warm, outgoing, friendly, tactful, self-confident, poised, and ready to meet anything at any time." Minister five feels he cannot live up to these expectations. It is important to remember that all three of the persons interviewed agreed that these were the expectations.

Minister five is older than the other ministers studied. He has been a parish minister for thirty two years, having served congregations in New England, Minnesota, and California most recently. He has been at this church for three years. He is described by the corroborating witnesses as intellectual, liberal in religion and politics, very serious, caring, and being very couragous in standing up for his principles. He is skillful at helping people to face reality and to deal with it. The witnesses felt that he was a good preacher and that he preached with courage and logic on social problems which helped to bring the church along

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with him on the controverisal topics he has preached on.

Minister five feels that his personal strengths are his ability to "hear people" and his ability to construct a logical sequence of ideas and then to articulate them in a manner which other people can understand clearly. He feels that his experience in the ministry has give him a wide context to understand the situation of his church. He fights within himself to be open for change in the church but feels that he has a strong traditional strain in him. He feels that he has difficulty saying "no" to worthwhile activities and projects even though he knows he does not have the time to do them.

The corroborating witnesses disagree on minister five's ability to relate to people. One says that he is not outgoing and is very difficult to get to know. The other feels that he is easy to get to know because he presents an appearance of being open to relating. They see him as well organized and very humble. They both feel he is overworked and that he has a tremendous sense that he must work to his fullest ability because he believes in what he is doing so much.

Minister five is one minister who is not completly satisfied with being a minister. The progress of this church has bothered minister five, but he now feels that some progress is beginning to be made. He still feels that he is not "registering much of a dent" in this church and

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community and that his ministry has been "too dissapated and has no thrust." He has considered leaving the ministry but is not seriously considering it at the moment.

Two central thrusts make up minister five's goals. He wants to "develop ways and means to empower people--to get them involved in nitty gritty mission of the church so they identify themselves, gain self-acceptance, and a sense of their reason for being." He hopes to develop this community's "ability to accept and trust one another within diversity of opinion." He wants a pluralistic community. His second thrust is organizational. He wants to keep this church open and institutionally viable. The union is a crucial part of this plan. Until that is formalized, the church will be in an organizational holding pattern.

There is absolutely no agreement between the minister and either of the corroborating witnesses on the role analysis of the ministry. For instance, both laymen said that they felt that minister five's most enjoyed role was teaching. He ranked it the least enjoyed. Both laymen rated his enjoyment low in administration while he made it his most enjoyed role. This diversity continues throughout the rest of the analysis with a great diversity existing between the corroborating witnesses themselves. There is general agreement on the time spent in each role. The minister of church five spends about thirty hours per week in administration, twenty on his preaching, ten on pastoral

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duties with the rest of his time divided between the roles of organizer, priest, teacher, and denominational activities.

Minister five's own feeling about the roles of the minister are traditional. He feels that the roles of pastor and preacher, along with the priestly, are the most important.

Minister five has made a significant change in his style of being a minister in recent years. He has had a reputation of being a minister with an autocratic style who ran a tight ship, "driving churches to success." "I would not let anything fail." In the last ten years, he has begun to question this whole approach. He found that it was not satisfying nor meaningful to him. He did not find enough satisfaction in this type of success. He realized that people were not changing. He began to see that he himself was in the way of the exact changes he desired. He has been, therefore, trying to change the style of his ministry to what he calls an "enabler." He has restructured the church so that it has an open structure where he as minister does not assume "leadership," but functions as a resource person who generates ideas, plants seeds, and "depends on what comes out of the people."

The interpersonal relationships of minister five with the congregation seem to be mostly formal. He reflects on this situation when he says that he is "respected but not

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loved, competent but not exciting, stubborn but usually right, and if not right then pursuasive." He does not have a close social relationship with most of his parishoners. He is seen as coming on directly and often pointedly in preaching which sometimes raises resistance. He does not pull punches. This should not be interpreted to state that his relationships within the church are not effective. They are. He has a constructive relationship with the leadership of the church.

The feedback in this church is tactful and largely indirect. He feels that his response to feedback varies with the importance of the question. The more important the issue, the less responsive he is to pressure from members of the church. The corroborating witnesses sense that he has a very high sense of duty to the requirements of the role of minister. They feel he works very hard to meet these expectations because he believes they are justified in having them.

Minister five's rewards are mostly private. He gets satisfaction from helping other persons in pastoral concern and in seeing the goals which he has accomplished. The words of recognition are important to him. One witness felt that his salary was important to him. The other felt that he gained much satisfaction from the invisible helping acts he performed behind the scenes, for example, helping transients.

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Minister five's theological style is very logical and decisive. It is clear that he formulates the basic thrusts of his ministry theologically. This is particularly true of the understanding of the enabler role. He feels the church should be the "enabler of God's will." His theology seems to be formed in the midst of the action of his life. It is concrete and connected to what he is doing. He emphasized that he was trying to show the importance of prayer in a sense of its being communion with God, rather than a shopping list for things desired. The experience he has had in the ministry led him to emphasize the problem that the modern church and minister have with feeling that the salvation of the world does not rest on their shoulders but on the "ultimacy of God."

Pluralism is the key word to church five's and minister five's approach to social action and community involvement in the church. They are in the congregational tradition when they reject the notion of separating proclamations from those who support them. Anything passed by this church's board carries the votes for and against and is only representative of the board. An attempt has been made to make the structures free and open so that anyone with a problem or issue he wished to address has a place in the church to do it. The church is organized into formal task groups which are responsible for their own actions. They may act without approval of the minister or the board.

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These task groups have sponsored forums, discussions and speakers on a wide variety of social problems. The church also uses its facilities for as many community groups as possible. They sponsor a Teen Post program in the church which meets the needs of recreation for neighborhood minority youth.

Minister five will use the newsletter to express his individual opinions on social matters. He made a very strong statement on the busing issue just before the recall election. He states these opinions as only his own views because he believes that it is his duty as a minister to work with people on all sides of issues. He believes that social action progress has lasting value when people are changed and when they understand what happened. To win is not enought in his eyes.

The pulpit is an important part of the social thrust of church five's ministry. Minister five preaches directly about social issues. His doing so has been a matter of debate in the church because it runs against the expectations of a significant portion of the congregation. He does not back down on this. He feels that he is now using more sermons with a biblical base and using social problems as illustrative, but he is perceived by the corroborating witnesses as speaking directly to social problems.

The hottest issue in his preaching is the Indo-China war. He spoke against it and lost sixteen members recently.

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Direct aid seems easier to deal with for the bulk of this congregation, but there is a younger segment of the membership which responds best to change and social organizing.

Both laymen felt that the response of this church was best to crisis issues, but minister five would not go quite that far. He felt that the congregation was more open and objective in times of non-crisis, but that emotions and competition of ideas were much higher in times of crisis.

There is clearly a gap between minister five and much of his congregation on both political and theological issues. Theologically, he feels he is more interested in the application of theological truth than is the congregation. Minister five does not feel that he should have to try to prevent a gap from existing. It would contradict his belief in the pluralistic nature of the church. He says that his responsibility is to state his position clearly, give its biblical basis, and to hope to stimulate communication between the various positions in the church. His position on this problem is clearly perceived by the corroborating witnesses.

The style of social action and community involvement in this church is different than any of the other churches because it has elements of all of the previous styles. The approach is pluralistic yet with structures to

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to take social action. Minister five takes strong positions himself, yet he allows room for others to disagree. The financial situation is precarious, but that does not seem to muzzle the minister. The value of this church to this study seems to be its touching of many different styles of social action without having any one emphasis outweigh the others.

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CHAPTER V

CONCLUSIONS

This study has used three different ways of gaining insight into the parish minister's role in the community and in social action ministries. The history of the ministry was first traced from the beginnings of the church to the present to give perspectives on the traditions of the ministry and the mindset inherited by the contemporary pastor. Secondly, contemporary sociologists of religion were surveyed to survey the the major conclusions and insights they have on the contemporary church. And, finally, five ministers and their churches have been studied to see the concrete forms which community involvement and social change ministries can take and the role problems which emerge. Since the first two forms of research served to build the basis for the case studies, these following conclusions are built on the case studies, but in the largest part, they are supported by the information gathered in the case study settings.

Not all of the desired information was gathered and not all of the significant questions which were raised in the preliminary research were answered. Yet, a significant amount of insight was gained into the problems that it is appropriate that the case study data be systematized and

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and generalized. The questions which did not receive answers or insight will have to be omitted.

The conclusions from this type of research rely heavily upon the ability of the researcher to categorize objectively the information and to reach useful insights from it. Because of this subjective element the limited amount of cases studied, the conclusions of the research will be stated as hypotheses. This is a clear and appropriate word to use in this context. These conclusions are insights which are true based on the data gathered in the historical, sociological and case study research done. They may well form a basis for later research on a broader sample to determine their broader applicablility. These qualifications are not stated as an apology for the data gathered, but to make clear that this study was designed to gain insight into a limited number of cases and not to provide widely based, statistically verified results.

The compilation of the results of this study will be done in two main sections. The first section will categorize four ministerial styles of community involvement or social action ministries, and state the hypotheses which relate to the adoption of these styles. The second section will be the hypotheses from the assumptions and other starting points stated in the Introduction and around which the interview formats were built.

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I. FOUR MINISTERIAL STYLES

In reviewing the case studies, four dominant styles of ministerial leadership emerged. These four are not all of the possibilities which are presented to the minister, yet they seem to provide a wide range of possibilities. The four which emerge are charismatic, community involvement, enabler-educator and evangelical. The ministers from the case studies will be used as examples of each style. None of them operates in only one style. Therefore, when a minister is used as an example of one of the styles, it is because it emerged as the most important or dominant mode of operating style of his ministry.

The Charismatic Leader. The charismatic leader is characterized by the minister's playing a central and dominant role in selecting the direction of social action and community action ministries in a church and by being the central figure in carrying out those decisions. The minister takes a personal stand on the issues and follows it as his own personal issue or task. The minister is therefore far ahead of the rest of the church on social problems. He sees himself as a prophet. Minister three is the best example of this type of leader in the churches studied. The peace center was suggested by him in a sermon; he is the central figure in its implementation. He feels free to use

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the classical style of the prophet to bring the demands of God to the church and man. Several hypotheses are suggested by the information gathered about charismatic leadership in social action and community involvement ministries.

Hypothesis 1. The charismatic style of leadership in social action and community involvement demands a large institutional base to support it.

A church must be of sufficient size that the minister is free enough from the day to day pressures of pastoral duties and menial administrative duties that he can devote a large portion of his energy and time to social involvement. He must be in a significant enough pulpit that when he speaks, he is heard both within the church and within the community. Without this broad base, the charismatic leader is hamstrung in his need to rally people around his cause.

Hypothesis 2. The charismatic style of leadership promotes conflict between the minister and laymen in the church.

The minister who is charismatic takes strong and forceful positions on controversial issues. This sets up a situation where those who oppose his position or action must either win or lose. This good-bad split between supporters and opponents causes conflict.

Hypothesis 3. Charismatic leadership can lead to significant change only if the minister has the ability to pick a popular issue around which large numbers of laymen can be organized.

A charismatic leader cannot successfully organize a church around an issue which does not appeal to a large seg-

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ment of its membership. If he does not have this high level of support, he will not have the followers which he needs to make his project successful. For instance, in church three, minister three was able to organize a large number of people around the problems of the Viet Nam War. He would not have been able to get the same broad response if he had chosen the problem of busing for integration of schools.

> Hypothesis 4. The charismatic leadership style does not lead to a high degree of lay involvement in the planning of social action and community involvement ministeries in a church.

The laity play very little part in the decision making stages of this type of leadership because the minister is the initiator of action and he has his own particular hope for the response of the church. The basic decision for lay persons is whether to support the minister or to oppose him, not how they might shape the program. Though some degree of lay involvement in the decision making processes can be found, the project remains identified with the minister.

> Hypothesis 5. The charismatic leader seems to be able to organize support on either a sense of moral outrage or blatent social injustice to the exclusion of less dramatic, hiddent or latent social needs.

The charismatic leader depends upon a flashy emotional appeal based on his own reading of the situation. To mobilize the type of wide support needed for such activity, the issue chosen must be one which becomes very obvious to the laity. Such subtle issues as substandard housing or

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vaccinations of poverty children do not have the flashiness which is demanded.

The Community Involvement Style. The community involvement style of leadership is when the minister himself becomes deeply involved in social action projects outside the local church or in organizations spawned by the local church. The minister who chooses this style spends a significant proportion of his time in these activities. He spends less time in the traditional ministerial roles. He is using the church as an organizational base for working by himself in the community. Minister four, with the large amount of his time spent in the housing developement, will serve as an example of this style of involvement. Even he only spends twenty to thirty per cent of his time in this type of work, but this is substantially more than any of the other ministers studied. Several hypotheses emerge from this style of involvement in social change.

Hypothesis 6. The community involved style of ministry alienates those persons in the church who expect pastoral and priestly functions from their minister.

The expectation that a minister perform well in the traditional functions of the ministry are especially strong in the elderly and conservative portions of congregations. They feel that these are the only legitimate functions of a minister. Because of the time involved in being deeply involved with community activities, these persons feel that

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their minister is not caring for the desires that they feel he should.

> Hypothesis 7. Younger parishoners, especially of racial minorities, react positively to a high level of community involvement on the part of their minister.
>
> Hypothesis 8. The minister who is highly involved in the community can involve the laity of the church in these activities, yet he must face the danger of being the only person who works in the community in the name of the church.

The danger is that the minister will become the congregation's expert in community involvement and social action. This could lead to the same situation as the charismatic leader where the minister fully symbolizes the community involvement of the church.

The Enabler-Educator Style. The enabler-educator style of ministerial leadership emphasizes that the involvement of the church needs to be on a long term scale where the involvement is not centered in the minister himself, but in a joint commitment of the complete church with all of its resources. The minister, in this style of leadership, tries to keep in close relationship to the congregation by leading them in love until they can make a corporate commitment to social action of some type. The minister refuses to be the one who does the actions for the church or in the name of the church. The institutional resources of the church are involved in the social action because it is a corporate action of the church, not a group of individuals from the

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church. Church two and minister two serve as the symbols of this type of leadership style. Minister five also operates in this style much of the time.

Hypothesis 9. The enabler-educator style of leadership makes institutional involvement in social action or community involvement ministries much more likely than the other styles of ministerial leadership.

Hypothesis 10. The enabler-educator style of leadership leads to less conflict between clergy and laity than does either the charismatic or community involvement styles of leadership.

Minister two is the prime example of how a low level of conflict can be maintained. The congregation did not see his being in conflict with them. This is because his whole style depends upon his ability to work with people so that they grow with him toward involvement in the world.

Hypothesis 11. The enabler-educator style of leadership leads to a high degree of lay involvement in the decision making processes of social change ministeries.

The decisions in this style of leadership are made by the group, not by the minister. The minister sees his responsibility being the furtherance of this process of involvement.

Hypothesis 12. Because the minister does not become a symbol for any particular cause, the pastoral and the priestly sides of his ministry are seen in a positive light and he is not given more pressure to fill these roles.

Hypothesis 13. The church which operates on this style of leadership must be small enough to make a consensus possible on the church's involvement so that a wide base of agreement can be reached on the issues.

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The Evangelical Style. The evangelical style of social involvement encourages members of a church to take action on their own because of their convictions coming out of their involvement in the church and their own moral strength. This generally leads to a lack of formal involvement of the institutional aspects of the church in social action per se. The minister sees his function being to stimulate the members of the church in terms of their convictions about problems. He, then, relies upon them to react out of their convictions. Minister one and church one serve as the best example of this stress in the leadership styles of ministry. As with every sample, church one is not purely evangelical in its operation. Yet, the emphasis upon ad hoc involvement places responsibility for involvement on the individual members of the church. This spurning of formal institutional involvement is why minister one was differentiated from the enabler-educator style. There are several results from the decision to have an evangelical style of leadership.

> Hypothesis 14. The evangelical style of leadership reduces to almost nil the amount of conflict between the minister and laity on social involvement because the minister does not see his function being to take firm stands on issues, but the clarification of issues for the church in terms of its commonalities.

> Hypothesis 15. The evangelical style of ministerial leadership lends itself to social involvement and learning problems more readily than to direct aid which requires institutional support.

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A group can organize to study or to work on a political issue without drawing upon the organizational or financial resources of the church. But to make a significant contribution to many direct aid or remedial programs such institutional resources are often required.

II. HYPOTHESES ON OTHER QUESTIONS

In the chapter introducing this study, several asumptions were stated. The goal of this study included finding answers to these questions within the framework of the case studies.

The first assumption to be tested was whether or not direct aid was subject to greater response in the average local church than social change or social action projects. Though at the time of the time of the outlining of this study, this seemed to be so certain that it was almost not questioned, it proved much less clear than expected. It seems that a segment of the local church responds best to social change. This groups seems to be made up of the young, the politically liberal, and the racial minorities (in the liberal protestant churches). It is generally true that the older, more traditional, members of the church still relate to direct aid and mission projects best, yet there exists a part of the church which desparately wants political involvement. Though the data gathering tools were not particularly well defined at this point, there seems to

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to be a distinction between talking about political problems and acting on them. The tone, albeit subjective, of the discussion of this question is that concrete political involvement, especially on highly controversial matters, is not well received by a wide cross-section of the church. Therefore, the following hypothesis emerges, but it is not as well substantiated as the other hypotheses.

> Hypothesis 17. In the local church today, the older, more conservative members respond best to direct aid activities. The young, the liberal and racial minorities respond best to talking about social problems. Direct political involvement is problematic for both segments of church membership.

The second major assumption to be tested was whether church responded best to externally imposed crises or to situations which were able to be selected without intervening external pressures (non-crisis). The dominant response to this question was that churches responded to crises more than to non-crises because without crises they did not respond at all. However, out of the experience of churches two and four, it seems that there are some definite advantages to letting crises be less central in the social action programs of the church. These advantages are included in the following hypotheses:

> Hypothesis 18. A carefully planned, non-crisis social action program raises less conflict within the congregation than reacting to an emotionally laden contemporary issue.

> Hypothesis 19. A program which is not carefully planned on a long range basis has no choice of its own agenda because it must depend upon external forces.

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Hypothesis 20. A carefully planned social action program which allows for extended training of laymen leads to more lay involvement and more sustained and effective commitment. This can be true for an extended effort to deal with one problem or it can be for a group who makes an effort to be ready to respond to external crises in the community or nation.

A major question from the study's assumptions was the problem of conflict between clergy and laity over social action ministries. The information gathered gives some helpful insights into this problem.

Hypothesis 21. The conflict between a minister and the congregation over his involvement in social action or community involvement ministeries seems to be directly proportional to the degree to which the congregation perceives the pastoral and priestly ministeries being performed.

Instead of the usual image of the church's laity not wanting its ministers involved in social action, it seems that for a large portion of the laity the main expectation is that the minister perform his traditional roles. If the congregation sees these roles being filled by the minister, they are much less likely to be upset by his other activities.

Hypothesis 22. The clearer the minister formulates the theology behind his involvement in social action and the more effectively he communicates that formulation to his congregation, the less conflict emerges around community involvement on his part.

Conflict can be avoided by the minister's being very plain about why he is doing what he is doing. If he can clearly communicate his reasons for doing what he is doing to the congregation he has both justified what he is doing

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and he has beaten them to the draw in the sense that he has justified his position within the tradition of the church. They must now object to him on that basis or reject his argument. In effect, it gives him the initiative in the discussions.

Hypothesis 23. The conflict between clergy and laity is made deeper by a strong leadership style and a minister who demands autonomy and bridged by careful, patient, group-oriented decision-making processes.

Ministers three, four and in some ways five, are very agressive in pushing their points of view or projects, whereas ministers one and two and again in some ways five, place a great amount of care in making the decision making process reflective of the whole church. The ministers who are most sensitive to the dynamics of decision making are less likely to have to face conflict with their church than those who disregard them.

Hypothesis 24. Ministers are perceived doing more social action than they actually are.

Laymen almost always judged their ministers to be much more involved and committed to social action than the ministers felt themselves to be. This may be because the minister has tried to project this side of his ministry more than the others. Yet, regardless of the reasons behind it, it means that the minister does not have to try to make this part of his work visible. In fact, it is so visible that it is often believed to be much more important to the minister than it actually is.

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Besides the implications from the minister's being able to clearly articulate his ministry in social involvement, only one other hypothesis can be made which deals with theology, and it is rather obvious.

> Hypothesis 26. Conflict arises over a minister's theological differences from the congregation only when he translates his theology into practical action, be it within the church or in the community.

This was most plainly demonstrated in the two Episcopal churches where matters of worship and liturgy bacame controversial.

The questions posed in the introductory chapter were rather ambitious, yet one question needs to be answered. If the pressures against the minister's becoming involved in the community are so great, why is it so common? The minister's involvement in social action ministries seems to stem from a deep sense of moral and spiritual obligation. This response, and the power behind it, seems to be the unique role that the minister can play in reforming society. Church and clergy involvement in the problems of society derives from their need to care and support life. This is why the clear expression of theology helps a minister in his social involvement ministries. He knows why he is doing what is is doing.

Therefore, the unique role that the minister brings to social action is his ability to speak from a sense of caring and moral outrage and not out of self-interest. The

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minister and the church have much to offer by shaping society from this spiritual base.

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APPENDIX

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APPENDIX A

WRITTEN QUESTIONNAIRE FOR THE MINISTERS

INTRODUCTION

Through Project Understanding and my general experience in the parish ministry, I have become aware that the social action and community involvement ministries present complex problems, as well as opportunities, for the mainline protestant minister. I have, therefore, chosen as my dissertation topic the minister's role in the community (defined as the organizational space occupied by the congregation in their everyday lives) and the interplay of this role with the other ministerial roles.

To lay the foundation for analyzing this problem, I have surveyed the history of the different ministerial modes (priestly, pastoral, prophetic and governance), contemporary research done on the minister by sociologists of religion, some of the theological problems involved, and theories of role taking in organizations. This research has provided the basis for five case studies of ministers to gain concrete data about the way these problems take form. You are one of these ministers.

In the case studies, an attempt has been made to center on the factors over which the minister has control. I have done this because one basic goal for this thesis is

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the results should help a minister become more aware and skilled at this type of ministry. To limit the variables, the ministers to be studied are all "liberal" protestants and serve churches located in the Pasadena-Altadena area.

This written questionnaire and an intensive interview will be the information gathering instruments for the case studies. To get corroborating evidence, the pastor will be asked to nominate one person who he feels knows him well and who understands his ministry. This person will be interviewed by me. He will also be asked to nominate one person in the church who knows the minister and the church well. This person will be interviewed also. All names will be kept confidential.

The results of the case studies will be written up by January 15, 1972, and I will be most happy to discuss them with you or anyone, for that matter. Thank you for your cooperation. I hope that I can return a small amount of the learning I will gain from you in this study.

Tom Albright

WRITTEN QUESTIONNAIRE

I. Biographical Data

Age _____

Family Status: Married Single Children _____

Education:

College _____ Degree _____

Seminary _____ Degree _____

Other _____ Degree _____

Churches Served:

Dates	Location	Membership

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Comments:

1. What training have you had which was helpful to you in community oriented or social action ministries?

2. What skills do you feel you have developed for Community involvement or social action ministries?

II. Your Present Situation

Denomination _____

How long have you served this church? _____

Membership: _____ Average Worship Attendance ___

Total Budget: _____ Endowment Income: _____

1. From what geographical area are your parishoners drawn?

2. Describe the general financial condition of your church.

3. How would you characterize the socio-economic status of your congregation?

4. What is the age distribution of the membership of your church?

5. Please share any general insights or comments which would help me understand your situation.

III. Role Analysis

Listed below are eight basic roles which a minister is called upon to fill. If you feel that there are other important roles in your professional life, please include them under "others." In Column 1 would you rank the roles in the order of their importance to your understanding of the ministry. Number one would be the most important ministerial role. In Column 2 would you rank in the same manner the same roles in terms of your effectiveness and skills at filling them. Number one would be the role you perform best in. In Column 3 would you rank these roles in the order of your enjoyment in performing them. And, in Column 4 please list the approximate amount of hours you spend in each role in an average weeks work.

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	1 Importance	2 Effect.	3 Enjoyment	4 Time
Administrator				
Pastor (including counseling)				
Preacher				
Organizer (within the church)				
Organizer (outside the church)				
Priest (sacraments and worship)				
Teacher				
Other _____				
_____				

IV. Ideal Resources

If you could have a team of three consultants who would spend two days with you to help you develop you ministry, whom would you choose?

1. _____
2. _____
3. _____

V. A Force Field Analysis

A force field analysis is used to get a graphic description of the multiple forces which affect a particular problem or decision. For example, if the decision is whether to order fish or steak in a resturant, the force field might look like this:

Forces for Fish	Forces for Steak
fish is cheap	I've had fish five time in a row because it is cheap
fish is lower in calories for my diet.	I love steak!

You will notice that the length of the line segment below the force varies in length in proportion to the strength of that force.

On the diagram below, I would like you to show the forces which affect the amount you are able to be involved in social action or community involvement

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ministries. On the left side please put the forces toward involvement; on the right side please put the forces which impede involvement.

Forces Toward Involvement	Forces Impeding Involvement

Comments:

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APPENDIX B

INTERVIEW FORMAT FOR MINISTERS

I. Review of written questionnaire

II. The minister's feelings about being a minister
   A. If you were completely free to set your own goals in your present situation, what would you like to accomplish in the next two years?

   B. How would you describe your "style" as a minister?

   C. How satisfied are you in your present situation? Why?

   D. How would you describe "success for yourself?

III. Role Factors
   A. What are the personality attributes which you possess that you see affecting your ministry?

   B. How would you characterize the quality of the interpersonal relationships between you and the important laymen in your church?

   C. What organizational factors in your situation affect your everyday functioning?

   D. What role expectations are held for you?
      1. By your ecclesiastical superiors?

      2. By your ministerial peers?

      3. By the laymen in your church?

   E. How are these expectations communicated to you?

   F. How much control over you behavior do others have?

   G. What is the reward system of your parish? Where do you get satisfaction for having done a good job?

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IV. The Church and the Community
   A. What techniques have you used to confront social problems in your congregation, especially those which were controversial? Which have been most effective?

   B. Do you preach on social problems? How often? In what way?

   C. Does your congregation respond to controversial issues better in times of crisis or non-crisis?

   D. At this time, what issues are too hot to handle or are generally taboo?

   E. Do you get the best response to programs of direct aid or social action?

V. The Clergy-laity Gap
   A. Have you experienced a gulf between you and your congregation? On what issues? What about on theology?

   B. Have you done anything to overcome or prevent such a gap? Has it worked?

VI. Any other pertinent information.

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APPENDIX C

WRITTEN QUESTIONNAIRE FOR THE

CORROBORATING WITNESSES

I. Time and Priority Chart

Below are listed eight basic roles which a minister is called on to fill. If you feel that there are other roles that your minister fill, please list them under "other." In Column 1 would you rank the roles in the order of their importance to your minister, with "one" being the most important. In Column 2 would you please rank the roles in the order of your minister's effectiveness in filling them. In Column 3 would you please rank the same roles in the the order of your minister's enjoyment in them. And in Column 4 would you please list the approximate amount spent by your minister, as best you know, in each role in an average week's work.

	1 Importance	2 Effect.	3 Enjoyment	4 Time
Administrator				
Pastor (including counseling)				
Preacher				
Organizer (within the church)				
Organizer (outside the church)				
Priest (sacraments and worship)				
Teacher				
Other _____				
_____				

II. Ideal Resources

If you could have a team of three consultants who would spend two days with you to help you develop your ministry, whom would you choose?

1. _____

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2. _____

3. _____

III. Force Field Analysis

A force field analysis is used to get a graphic description of the multiple forces which affect a particular problem or decision. For example, if the decision is whether to order fish or steak in a resturant, the force field might look like this:

Forces for Fish	Forces for Steak
fish is cheap	I've had fish five times in a row because it is cheap
fish is lower in calories for my diet	I love steak!

You will notice that the length of the line segment below the force varies in length in proportion to the strength of that force.

On the diagram below, I would like you to show the forces which affect your minister's decisions about social action and community involvement ministries. The relative force of each factor can be represented by the length of the line representing it.

Forces Toward Involvement	Forces Impeding Involvement

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APPENDIX D

INTERVIEW FORMAT FOR CORROBORATING WITNESSES

I. Biographical Data
   A. What type of man is your minister?

   B. What special skills does he have?

   C. What skills does he have for doing social action or community involvement ministries?

II. The Church's Present Situation
   A. What is the general financial situation of your church?

   B. How would you characterize the socio-economic status of your church?

   C. What is the age distribution of the membership of the church?

   D. Any general comments about your church which would help me understand it or your minister.

III. Feelings about your Minister
   A. What do you think are your minister's goals in his ministry?

   B. How would you describe your minister's style?

   C. How happy do you feel your minister is in his present position?

IV. Role Factors
   A. What personality characteristics of your minister affects the way he performs his role?

   B. How would you characterize the quality of the interpersonal relationships between your minister and the important people in your church?

   C. Are there any things in the structure and organization of your church which affect the way in which your minister functions?

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D. What are the role expectations you see being present?
   1. From ecclesiastical superiors?
   2. From laymen in the church?

E. How much control do people in your church have over the minister?

F. How is your minister rewarded? Where does he get satisfaction for having done a good job?

V. The Church and Community
   A. In what ways has your minister tried to make the church face social problems? Have they caused controversy? Have they been effective?

   B. Does he preach on social problems? How often? Is it well received?

   C. Does your congregation respond better to controversial issues when they are directly confronted with a crisis (like bussing) or when the issues are not encased in crisis?

   D. What issues are at this time too touchy with the congregation for the minister to preach on?

   E. Does your church respond best to programs of direct aid or to programs of social change?

VI. The Clergy-laity Gap
   A. Have you seen a gulf between the positions of the minister and the bulk of the congregation? On what issues? What about theology?

   B. What has been done by the minister to overcome the gap? Has it worked? Is he doing anything to prevent the gap?

VII. Any Other Useful Information:

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